THE ONE

OF THE PRIMITIVE

GOVERNMENT

OF 6. F. Hatfill

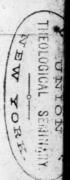
CHURCHES.

The other

Of the Service of God at the Assemblies of the Church.

New inlarged with a Review
BY HERBERT THORNDIKE.







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The Pages of the former Edition of this Discourse, are marked on the margine of this, that the Reader may see, to what, the Additions in the Review have reference.

THEOLOGICAL ON SEMINARY,
NEW YORK.
IFT FROM

THE CHILDREN OF



TO THE MOST GRACIOUS

Duke of Lennox, Barlo, March, &c.

L. Warden of the Cinque Ports, Knight of the most
Noble Order of the Garter, and one of his
Majesties most Honourable Privie
Counsel, his very good LORD.

Ay it please your Grace. The advantage this slight worth-lesse piece aimeth at, in this addresse, is of great consequence, but of a civil and moderate nature. It is no marvel if it desire to go forth under so great a Name, that is not like to appear considerable to the world otherwise. But the Countenance it demandeth, is according as the cause may deserve: more it must not expect from your Justice, lesse it cannot expect from your Goodnesse. If it fail of the Truth, it is a Child rebellious to the Fathers intentions, and according to the Law

The Epifile Dedicatorie.

of Moses, here he bringeth him forth to receive his doom. If it have any thing considerable in a Cause wherein the world is so well informed long since, my suit is, that from your Graces hands it may be derived to the publick. The Lord of Heaven and Earth blesse your Grace with happinesse of this life, and of that which is to come. So prayes

Your Graces moft

humble Chaptain,

HERBERT THORNDIKE.

Ta

To the Lovers of Peace and Truth.

Hat style must ferve me for a Proface so this short discourse. The town of Peace and Trush, my hope is, hath made some impression in the reasons wheneupon is proceedesh: And it were a wrong to the world, to think that those marks can be offen sive. My purpose was, to contribute towards the true meaning of the Scripture in these matters: If I have failed of it, the attempt will deserve your excuse. But my heart telleth me not that I have set any Text on the rack, to make it confesse more them it means. Ecclesiassicall writers, I have, for the most part, stripped of the authoritie which their years or merits in the

Church have wonne, and produced them as witnesses, at the Bar of common sense, to make evidence from the Historicall truth of their sayings. The meaning of them is heretranslated, & less to every mans apprehension to value: for when all is done, men must and will be judges for themselves.

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HAP.

The Apostles eye-witnesses of our Lord, and earwitneffes of his dottrine. S. Paul an Apoftle. Many personal qualities in them. They were Governours of Churches.

B that defireth to espie light at a narrow hole, must lay his eyenear, if he mean to discover at large : So must he be curious in confidering the Scri-

ptures, that meaneth to difcern those things that are not declared there at large, but are collected by circumstance or consequence: especially in matters which we view at this distance of time, which representeth to us things done then through a mift of fucceeding custome. Those that seek for mines, have their virgula divina, a rod which they hold even-balanced over the place where they hope for a vein, which if it hit right, the rod of it felf bendeth towards the earth: Our Lord in the Gospel commandeth us to fearch the Scriptures as men would feek for mines or treasure; let us keep an even balance of judgement, not bowing, but as the vein of truth (wayeth it: for if we put the grains of affection and prejudice into the gold-scales which

which we weigh nice truths with, no marvel if the lighter go down. Now because the question concerneth the Apostles time, and the next to it, and the purpose is to represent the form pointed at in Scripture, by comparing it with fuch passages of historicall truth and primitive practice as shall feem best to expresse it, let us in the first place confider the nature of their charge, that it may appear how farre the Church reteineth a fuccession of it. For true it is, divers personall qualities are requisite in an Apostle, because they were to preach the Gospel to all Nations. They must be men to witnesse those things they had feen our Lord do, those words they had heard him speak, upon their own knowledge; and therefore men that had conversed with him from the beginning of his doctrine. It is that S. Peter required at the choice of Matthias, Acts, i. 21. Of these men that have companied with us all the while that the Lord Fesus went in and out among us, must one be ordained for a witnesse of his resurrection with w. It is that the fame Apostle challengeth, I Pet. v. I. The elders which are among you I exhort, who am also an elder, and a witnesse of the sufferings of Christ. He con-descendeth to the rank of Presbyters, when he faith, who am also an Blder; but he vouch-eth the privilege of an Apostle, when he addeth, and a witnesse of the sufferings of Chrift.

chif. And his fellow-Apostle of the Gentiles, to the same purpose, I Cor. ix. I. Am I nos an Apostle? am I not free? have I not feen Jefin Christour Lord? as if to be an Apostle required one that had feen the Lord, which was supplyed to him by his raptures and visions, as the hearing his doctrine was supplyed unto him by that revelation by which he avoucheth to have received his Gospel, in the beginning of his Epistle to the Galatians. This is that God had provided for satisfaction of common lenie; men that could witnesse upon the credit of their eyes and eares what they published. But it required greater matters to convince the world of those things which reason could not evidence: The gifts of the holy Ghost, for knowledge, for language, for miracles, for all the like were requifite in a marvellous nature for those that underrook to preach the Gospel to all nations. This was the Apostles charge; and the power this charge importeth, the indowments it requireth, are personall, wherein no man pretendeth to succeed the Apostles: But the execution of this charge, reason telleth us must needs proceed, and experience of that which is written telleth us it did proceed, according to the exigence of their feverall opportunities, concerted by confent among themselves: For fo we find the chief Apofiles Gal. ii. 9. dividing their care between the B 3

the Jews and the Gentiles. If it appear then that the Apostles, for their time, took upon them the oversight of Churches of their own planting, if it appear that an Apostle fixed his abode and care both upon some Church in severall, though all the world were their Diocese in common, well may we proceed upon these terms, to make the Apostles Bishops of such and such Churches, and Bishops successours of the Apostles; though neither for the extent of their charge, nor for their abilities to perform it, yet because they are trusted with that oversight of one Church, which the Apostles for their time afforded to all within their quarters.

CHAP. II.

The Church of Jerusalem under the charge of James and his Presbyters. This was James some of Alphem. How he was brother of our Lord. Cleophas and Alphem both one.

This is that we must stand upon in the first place, to averre the first pattern of the form, after which it shall appear that Churches were governed from the beginning by Bishops and their Presbyters. It is to be seen in the first Church, the Church of Jerusalem, Mother of all Churches, which we shall find under the charge of James of Jerusalem one of the Apostles, and his Presbyters, no doubt by consent and appointment

of the Apostles., providing for the Church there before their departure from it. Wherein we shall not need to fet up our rest upon the credit of Ignarius or Clemens Alexandrinus (though either of them of age fuffici. ent to witnesse as great a matter as this) having to many pregnant passages of Scripture to averre it. The Apostle, relating his going up to Jerusalem to see Peter, Gal. i. 18. profecuteth it thus in the next words, But other of the apostles saw I none, but James the brother of the Lord. How cometh he to meet James at Jerusalem when he went to see Peter there, more then the rest of the Apostles, but because he abode there at his charge? And again, Galat. ii. 9. And when James, & Peter and John, who feemed to be pillars, fam the grace of God that was given to me, &c. we shall not need to think James is put in the first place for nothing, when we have so fit a reason to give for it, because they were then all at the place of his charge: for fo you shall find it again in that most considerable action, of the Councel at Jerusalem, Acts xv. 7, 13. The decree of the Councel, as it is resolved upon S. Peters reasons, so is it framed and drawn up in S. James his termes, verf. 7, 13. the one as first of the Apostles, the other as having the charge of the Church there: which still further appeareth by that which is read Gal. ii. 12. that before some came from

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S. James, S. Peter ate with the Gentiles : but when they came, he withdrew and separated himfelf, fearing those of the circumcision. We see S. Peter taketh advice of S. James; as likewife afterwards S. Paul at his last coming to 9 Jerusalem, Acts xxi. 19. went in to James where all the Elders were present, to advise with him, that had the care of that Church, about the great businesse in hand, how to behave himself towards those of the circumcifion that believed. Now of the Colledge of Presbyters at Jerusalem, and of their concurrence and affiftance with this James in the government of the Church there, we have three unreproveable arguments in the Acts of the Apostles. The first, in disposing the maintenance of the poor, whereof we read Acts xi. 30. that the benevolence of the Church of Antiochia, was fent to the Elders at Jerusalem by the hands of Saul and Barnabas to be disposed of by them, but ministred and laid out by the Deacons, as shall be shewed afterwards. The second is found in the paffage of the Councel at Jerusalem, wherein their concurrence appeareth in that which 10 is resolved, Acts xv. 2. that Paul and Barnabas should go up to Ferusalem to the Apostles and Elders, about that question. And ver. 4. Being come to Ferusalem, they are received of the Apofles and Elders. Again, verse 6. The Apostles and Elders came together to confider of this matter.

ter. And verse 22. It pleased the Apostles and Elders with the whole Church, to fend chosen men of their own company to Antioch with Paul and Barnabas. And the letter in the next verfe runneth in the name of the Apostles and Elders. All to argue the concurrence and affiftance of the Presbyters with the Apostles, which were then present there, besides James which had the particular charge. The third is, that which hath been remembred, at S. Pauls last going to Jerusalem, where we find the Elders affembled with James, as his affiftants in advising with S. Paul about the matter on foot: for it is plain, that the advice 11 whereupon he proceedeth in a matter of that weight is given him by James, and the Presbyters both, as we reade there, verfe 20. And they faid unto him, that is, James and the Elders. This James of Jerusalem I make no scruple to reckon among the Apostles, because S. Paul hath done it afore me: For it is plain that he speaketh of no other but the Twelve fo called by our Lord from the beginning, Luke vi. 13. Because of them the question might have been made, whether he had received his doctrine from them or not, which he there denieth: And therefore it is plain, this James can be no other then James fonne of Alpheus reckoned in the Gospels among the Twelve, James the sonne of Ze-bedee, brother of John being put to death BA by

by Herod before, Acts xii. 2. On the other 12 fide, when S. Paul calleth him brother of our Lord, without doubt he meaneth no other but him that is called in the Gospels, James the leffe, brother of Joses and sonne of Mary, Matth. xxvii. 56. Mark xv. 43. the fame Mary no doubt that is called, John xix. 25. Mary of Cleophas, fifter to the bleffed Virgin. First, because these Gospels speak of the same women that stood by our Saviours crosse; and again, because the brethren of our Lord are reckoned, Mark vi. 13. James, and Joses, and Judas, and Simon. So that all the difference that hath been about the feverall James's and Maries remembred in the Gospel, is extinguished by making Alpheus and Cleophas both one in the language then in use, though divers wayes written in the Greek. A thing nothing strained: For though Cleophas be otherwise written in the Syriack, because it is translated out of the Greek, yet the Syri-13 ack name CHALPAI may be expressed either by Alphem or Cleophas, which is also written Clopus in some copies, John xix. 25. and in Hegefippus quoted by Eusebius, Eccles. hift. ill. 23. This I perceive fince the writing hereof, to be the opinion of Lud. Capellus, who hath alledged S. Hierome against Helvidius to strengthen it, where he maketh Mary of Cleophas, fifter of the bleffed Virgin, the wife of Alpheus and mother of James the

the leffe: Wherewith agreeth Clemens Alexandrinus in Eufebius . Ecclef. hift. ii. 1. where he acknowledgeth but two James's. the fonne of Zebedee, and this James of Jerufalem mentioned by the Apostles. herewith agreeth S. Chrylostome, upon that text of the Apostle, where he observeth. that, for S. James his honour, S. Paul calleth him brother of our Lord, whereas he might as well have called him, fonne of Cleopbas, as the Evangelist had done. Here it is plain that 14 James the brother of our Lord and sonne of Cleophas, is the Apostle, some of Alpheus, according to S. Chrysostome. As for that which followeth, that neverthelesse he was not of kin to our Lord according to the flesh, but according to the opinion of the world, it feemeth to depend upon Hegefippus in Eusebius, iii. 11. 26. where he maketh Cleophas brother to Joseph, supposed father of our Lord. Which is possible to be true, that Joseph and Cleophas brothers, should take to wife the two Maries, fifters or coufins: But otherwise there is so much appearance in the Gospel, that Mary mother of James and Joses, is Mary of Cleophas fifter to the bleffed Virgin, that it must needs be an inconvenience to deny this James to be kin to our Lord by her fide. As for other relations and conjectures of Church writers, the varietie 15 whereof is endlesse and unreconciliable, it is

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not reason to draw them into consequence to the prejudice of a conjecture which maketh so clear an agreement of this whole difference. It was my desire to shew the true meaning of the Apostles words; but it is not my purpose to build upon uncertainties. Whosever this James of Jerusalem was, we find the Church of Jerusalem under his charge, almost assoon as there was a Church there, at least if we believe Ignatius, Epist, ad Trall. where he saith, S. Stephen was Deacon to this James of Jerusalem, which must be bettimes after our Lords death. And therefore thus we see whom the Bishops of Jerusalem succeed.

CHAP. III.

The Apost les planted mother-churches in mothercities. The Government of them estated upon Presbyteries. Saint Paul at the beginning made no Bishops over those Presbyteries. The reason, Himself had the oversight of the Churches of his planting for the time. The like in the Churches of S. Peters charge.

Let us now go abroad with the Apostles, and see how they followed this pattern in the Churches which they converted to the faith. Tertullian l. De prescript. c. 20. speaketh thus of them, ac proinde Ecclesias apad unamquamque civitatem condiderunt. This slight circumstance which he but pointeth at, that

that the Apostles founded Churches in Cities, is very confiderable in our bufineffe. For it is plain they could not beltow their pains on all places: reason required they should 17 labour most to plant the faith in the most populous: And common sense and the least knowledge of times will ferve to shew, that from thence it was propagated through the Countreyes that lay to those Cities, which therefore in time became and were called the Territories, Parishes, or Dioceses of such or fuch Churches. Now the form of government effeted by S. Paul over these Churches is pointed out to us Acts xiv. 23 where we reade in the end of their first journey, that Paul and Barnabas, baving ordained them Presbyters in every Church, returned to Anti-ochia. But unto Titus the Apostle writeth thus. Tit. i. 5. For this cause left I thee in . Crete, that thou mightest fet in order the things that are wanting, and conftitute Elders in every city, as I had appointed thee. Elders in every Church in the one place, and Elders in every city in the other; both to the same effect : 18 not meaning one in a place, but Presbyteries, that is Colledges, bodies, companies of Presbyters, with common advice to order the Churches planted in these Cities. Such a Colledge of Presbyters it was that we spoke of in the last chapter, instituted by the Apo-Ales in the Church of Jerusalem, the pattern whereof

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whereof S. Paul followerh in the Churches which he converted out of the Gentiles. And thus in the Church of Ephelus, you shall see S. Paul, Acts xx, 17. sending for the bench of Elders there to Miletus. Thus in the Church of Philippi, you shall find that the Apostle directeth his Epistle to the Bishops and Deacons there, which must be to the Colledge of Presbyters, next above the order of Deacons. Thus when the Apostle writeth to the Theffalonians, I Theff. v. 12. And we befeesh you, brethren, to know them which labour among you, and are over you in the Land, the multitude whereof he speaketh, is to be understood of the like company of Presbyters. Thus in Ignatius his epiftles, you shall find him up and down reckoning, next after the Bishops, the Presbyteries of all the Churches to which he writeth. The like in S. Cyprians epiftles, for the Presbyteries of Rome and Carthage. To spare more words, in all Church-writers you shall find continuall remembrance of these Presbyteries, whenfoever there is speech of Motherchurches in Mother-cities : And therefore those we are to understand, when we reade that Paul and Burnabas ordained Presbyters in every Church, and Ticus in every City: And fuch Bodies or Golledges of Presbyters they were to whom the Apolile committed the Churches which he had planted. But this being

being granted, the question will be in the next place, Where are the Bishops, the chief so and heads of these Presbyteries For had the Apostle from the beginning of his planting these Churches placed that rank over these Presbyters, it is like we should have found fome remembrance of it. Now thefe Presbyters are flyled by the name of Bilbers, as hath been observed ever fince S. Hieromes and which is more, to averre the observation for this purpole, neither in the relation of his planting and ordering the Churches, nor in the ftyle of his Epiftles, nor in his instructions concerning ministers of these Churches, is there any remembrance or respect to be found, but of Presbyters and Deacons. which, in fo much eminence of place, fo much difference of Bishops office, if any then had been, could scarce have come to passe: and maketh me conclude, that the Apoffle ordained none fuch from the beginning over the Presbyteries. No Bishop the Apostle at had yet fetled at Epefus, when he used these words to the Presbyters there, Acts xx. 17. Take heed to your felves and to the whole flock over whom the holy Ghoft bath made you E-PISCOPOS, Bishops or Overseers. For as he giveth the name to the Presbyters, fo he addresseth his instructions to none besides. None at Philippi, when he directed his Epille to the Bifbips and Deaconsthere, neither the

the custome of the Church bearing more then one Bishop in one Church at once, nor being a thing reasonable to think, if any such had been, that the Apostle would not have found a room for him in the style of his Epifile. None in the Churches within the charge of Timothy and Titus, (fet afide their own perfons, whereof we shall give account afterwards) in whose instructions the Apostle is large in qualifying Bishops and Deacons, (fuch Bishops as we reade of Tit. i. 7. where, having faid that he left him in Crete to make Presbyters in every city, the Apostle addeth. For a Bifhop muft beblaneleffe) but of any other rank, not a syllable. None in the Church of Corinth. The Commentaries under S. Ambrose his name yield this reason of the disorders the Apostle taxeth there, I Cor. xi. 21. Because there was no Bishop there. The words are not of ordinary mark: Hes notas qui fic in Ecclesiam conveniebant, ut munera sua offerentes advenientibus Presbyteris, quia adhuc Rectores Ecclesiis non omnibus locis fuerant constituti, totum sibi qui obtulerat vindicaret schismatis causa. He taxeth those who affembledto unto the Church, that offering their Gifts to the Presbyters that came, (because Governous of the Churches were not yet established in all places) those that had offered, challenged all to themselves in the way of Schisme. So, whereas that whereof the

the Eucharift was confecrated should be spent by the affembly in the common feast of Love, fome made good chear, others that had not offered went away without their fare. Therefore faith the Apostle, ver. 22. Have ye not bonfes to eat and drink in? but de- 23 fife ge the Church of God ? coming thither for diffentions fake and belly-chear, not for the Sacrament and for peace? and shame them that have not, fending them away without emerteinment? therefore verse 33. he exhorteth to flay for one another at their meetings. Thus farre out of those Commentaries. Which reason, as it giveth a clear meaning to the whole passage of the Apostle; so it groweth still more probable, because we shall find afterwards that it continued still in force, at the time of writing Clemens his Epifle published not long since. And men of learning have argued, that this reason might better be yielded for their dissensions, faying, I am of Paul, I am of Apollos, I am of Cephas, which the Apostle reproveth in the beginning of the Epistle, to wit, Because there was then no Bishop there, and in the Apostles absence. And indeed, if we reckon 24 not amisse, what reason have we to think, that this Apostle should ordain in the Churches of his planting a higher rank of Bishops to govern the Churches, above and with the Presbyters ? Do we not see that he chargeth himfelf

himfelf with the overfight of thefe Churches wherein he had planted the Colledges of Presbyters aforesaid, 2 Corinth. xi. 28. Befides those things which are without, that which cometh upon me daily, the care of all the Churches? To what purpose else is the journey hetaketh, Ads xv. 36. to visit the Churches wherein he had ordained Presbyters afore? Let us return, faith he to Barnabas, and vifit our brethren in all cities where we preached the word of the Lord, and fee how they do. We fee he taketh care to exercise discipline upon the incestuous person at Corinth, which it seemeth the Rulers of the Church there had neg-15 lected to do, 1 Cor. v. 4. pronouncing fentence of excommunication, and requiring the Church to see it ratified and executed. And for a thing remarkable, observe in what terms he proceedeth, 1 Cor. v. 4. When ye are gathered together, and my first, faith he; his Spirit, who ruled there in chief for the time. So that it is not for nothing that Tertullian lib. De prascript. cap. 39. reckoneth Corinth. Philippi, Thessalonica, Ephesus, and the rest of the same rank, all Apostolicall Churches. from this one Apostle, because he planted and ruled them all for his time: Apud quas, faith he, ipfa adhuc cathedra Spoftolorum fuis locis president, which is in good English neither more nor leffe then here is affirmed; The Apostles chair rested in them all till Tertullians time.

time, therefore the Apostle for his time fate init. And to my apprehention, all his Epi-Ales are nothing elfe but fo many acts of this government spirituall in chief, which the A- 16 postle reserved himself in the Churches of his own planting. The like to be faid of S. Peters Epiftles, and hath been observed in part by Eusebius, Ecclef. bift. lib. iii. cap. 5. That the title of his former Epifle addreffed to the strangers diferfed through Pontus, Afia, Galatia, Cappadocia, and Bishynia, that is sto the Jews fojourning in those provinces, arguethicto be a work of his care, in preaching the Gospel to the charge he had undertaken. according to the division alledged before, Galat, ii. 9. And therefore, as hath been hitherto argued of the other Apostle, so when we fee S. Peter, Pet.v. I. direct his exhortation to feed the flock, to none but Presbyters; we have cause to conceive that those Churches to whom he writeth, and whom we shall hear Epiphanius say anon that he 27 went fometimes from Rome to vifit, had as vecto Bishops over their Presbyters. The fame that S. Hierome hath argued long fince out of Hebr. xiii. 17. where the Apostle writeth in the plurall number, Obey them that bavesheruleover you, and submit your selves.

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CHAP. IV.

As the Apostles withdrew, so Bishops came over the Presbyters in their stead. Timothy and Time had not their change till S. Paul lest those parts. His journey from Ephesius through Macedonia into Greece. By the way he lest Titus in Crete. Why he wintered at Nicopolis. At spring he returned by land into Macedonia. There and then Timothy undertaketh the Church of Ephesia. Timothy an Evangelist. The prophecies that went before of him, and the prace he received. Titus and he over many Presbyteries. Bishops over each afterwards. The Angels of the Seven Churches.

But, as the Apostles began to wear out, or otherwise as their occasions gave them not leave to attend in person upon the Churches of their care, reason required, if but in correspondence to the state of government that had hitherto rested in some Apostle and the Presbyteries of particular Churches, there should be instituted some Heads of these companies of Presbyters, to whom the name of Bishops hath been appropropriated ever since: and certain it is, that, during the time of the Apostles, instituted they were. This agreeth extreme well with the charge and instructions of the Apostle to his Disciples Timothy and Titus, over the Churches of Asia and Crete: whom, as all Ecclesiastical writers, after Eusebius, acknowledge

of Churches

knowledge to be made Bishops of Ephefus and Crete, fo must we not fail to observe here, that this was done till it was revealed to the Apostle, that from thenceforth the Lord would imploy him in the Western parts of the world. The businesse is most an end agreed upon on all hands : yet because the observation is so effectuall to this purpose, let me take leave to inlarge it, by clearing the whole passage of the Apostles last voyage, from Ephelus, through Greece, and back again. Acts xix. 21. we reade at that time Paul resolved by the Spirit, having passed through Macedonia and Achaia, to go to ferufa. lem, faying, When I have been there I must alfo fee Rome. In 2 Cor. i. 15. he writeth to them, that he had formerly purposed to go first to Corinth, thence into Macedonia; from Macedonia to Corinth again, and of the Corinthians to be brought on the way for Judea: When I then purposed this, faith he, did Infe lightneffe ! or what I purpose, do I purpose according to the flesh, that wish me there should be yes, yes, and nay, nay? fignifying, that, not taking up his refolutions upon humane confiderations, it was no lightnesse in him to balk 3. his intended purpose, to follow the direction of the holy Ghoft, in going first through Macedonia; God having so ordered it, it, feemeth, for the reason that followeth. The first epistle to the Corinthians was font from Ephelin

Ephefus about this time: From Ephefus it is plain it was fent, though subscribed from Philippi, (for those subscriptions, it is well known are of no credit) by the falutations he fendeth, I Cor. xvi. 19. from the Churches of Asia, from Aquila and Priscilla, which dwelt there, Acts zviii. 19. And after his first resolution was changed, because he faith I Cor. 16. 5. that he meant to peffe through Macedonia. In the 2 Cor. ii. 12. the Apostle relating one passage of that voyage, not mentioned in the Acts, When I came to Tross, faith he, to preach the Goffel of Chrift, a door being opened me of the Lord , I had no rest 32 in my firit, because I found not Titus my brother: but taking leave of them, I departed thence into Macedonia. Titus he defired to meet with, because he desired to hear from Corinth by him, that was coming from thence, 2 Cor. vii. 6. for as he protesteth 2 Cor. i. 23. it was to spare them that he came not yet to Corinth: not yet, as being directed by the Spirit to go first through Macedonia; and to fare them, that, is not to be engaged to proceed rigorously against them, in case they gave not due respect to his former Epifile. From Macedonia he dispatcheth Titus to Corinth again, about the bufinesse specified 2 Cor. viii. 6, 16. and it is most like, upon these circumstances, that both those Epistles were fent by Titus, whatfoever the subscriptions bear.

bear. To go on with the Apostle in this voyage, Acts xx. 2. we reade, that, having gone over the parts of Macedonia, and given them much exhortation, he came into 33 Greece, and there abode three months. In this journey, let me be bold to affirm, it was, that the Apostle put in at Crete, to preach the Gospel there: the relation agreeth so well from point to point, that I will use no other words to perswade it is true, but the coherence of it. From Ephefus then the Apa-Ale parteth at Pentecost, 1 Cor. xvi. 8. By the way at Troas he stayed not, but came straight into Macedonia, 2 Cor. ii. 12, 13. From thence having dispatched Titus for Corinth, 2 Cor. viii. 6. 16. going by sea for Greece, he putteth in at Crete, to preach the Gospel there; and meeting with Titus (returned from Corinth) in this journey, leaveth him in Crete to constitute Presbyters in every Citie, and to finish those things which he for the strait of time was fain to leave undone: and thus, his three months being fpent in Greece, he found winter at Corinth. There 34 he had once thought to have wintered, t Cor. xvi. 6. and that the Corinthians hould bring him on his journey, which there he expreffeth not, but 2 Cor. i. 16. it is for Judea. But understanding the Jews laid wait for him as he returned into Syria by sea, Acs xx. 3. he taketh a resolution to winter at Nicopolis, whereof

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whereof he certifieth Titus, appointing him to meet him there at fpring, Tit. iii. 12. This was a convenient rendez-vens for the Apoftle, in the mean while, to preach the Gofpel in the parts of Epirus, as farre as Illyricum: which he purposed to do, when he writ to the Corinthians, 2 Cor. x. 16. that, when his fpirit was in quiet in regard of them, he had hope to preach the Gaffel in the parts beyond them; and which he affirmeth to have done, Rom. xv. 19. where he writeth that from Jerusalem to Illyricum he had ful-35 ly preached the Gospel of Christ. And therefore, with leave, I suppose, the Epiftle to the Romanes is rather to be dated from hence then from Corinth, as the subscription goeth : for before this it could not be fent; after this we find not that he returned to Corinth: From whence being new come, he might fend commendations from Gains his hoft at Corinth, Rom. xvi. 22. 1 Cor. i. 14. and by Phebe he might write, feeing him in paffing by the coast of Epirus, from Corinth When winter was fpent, from Dyrrachium, the confines of Epirus, (where he had winewed at Nicopolis) and Hlyricum, (whither his doctrine was got) the journey by land was short and good to Thessalonica in Macedonia, by the great road, in Strabo called via Benatia; fothat in good time, after the dayes of unleavened bread, he might fail from

from Philippi, as we reade he did, Ads xx. 5. This for Titus. As for Timothy's cafe, thus 35 we reade, 1 Tim. i. 3. Ibefought thee to abide fill at Ephefin , when I went into Macedonia. The found of these words maketh Baronius believe that Timothy was left with his charge at Ephelus upon the beginning of this voyage of the Apostle through Greece. And he had Theodoret to go before him in the conceit: For, in his Preface to S. Pauls Boi-Ales, he concludeth that the first Epistle to Timothy was fent from Macedonia, when the Apostle passed through it. But it is easie to perceive that this cannot stand with the Scriptures. He that fent Timotheus and Erastus before him into Macedonia Acts xx. 19. how could he leave him Bishop at Ephefus ? Befides, in the first Epistle to the Corinthians, iv. 17. xvi. to. it is plain, that he was then fending Timothy to Corinth, though he overtook him before he got thither, in 37 Macedonia: for afterwards Timothy was with him in Macedonia at the fending of his fecond Epiftle to the Corinthians, as appeareth by the beginning of it; and with him he was at his return into Afia through Macedonia, Acts xx. 4. It remaineth then that the Apostle, coming through Macedonia to go into Asia, began then to move Timothy to flay at Ephefus, I Tim. i. 3. and to take upon him the charge of the Churches of Afia. Which

CHANGE OF STREET

Which being accordingly agreed and done, he fendeth him before with the rest of his company into Afia, as we reade Acts xx, 4, 5. not knowing then how foon himfelf should follow them : For thus he writeth, I Tim. iii. 14, 15. Thefe things write I unto thee, boping to come unto thee Shortly: but if I flay, that thou mayest know bow to behave thy self in the house of God. Therefore it is plain, that he se sendeth him this Epistle of instructions after their parting from Macedonia, but before his coming to Ephelus, it feemeth, while he stayed for him at Troas, as we reade Acts xx. 15. And thus we may well understand the words of Athanasius in Synopsis, (though Baronius alledge him for his purpose) because he faith no more but this, that the First to Timothy was fent from Macedonia. But the Apostle having resolved, if it were posfible, to be at Jerusalem the day of Pentecost, Acte xx. 16. maketh haft, and overtaketh his company of Troas, Acts xx. 6. And thus we fee the reason why there is no respect of Timothy in his instructions to the Elders of Ephesus, Ads xx. 18. because that then he began to enter upon his charge there, and because of the instructions he had received from the Apostle by his first Epistle, besides word 39 of mouth. So the upshot of all this discourse is thus much, That whithin compasse of the time of this voyage, at the beginning whereof

of the Apostle said in the Spirit, that wen he had been at Jerusalem be must also seeRome, Acts xix. 21. arthe midft whereof he rriteth to the Romanes, chap. xv. 23. that h had no more placein those parts, and at the endwhereof he faith to the Elders of Ephelu, Acts XX. 25. And now, behold; I know the all you, among whom I have gone preachingthekingdome of God, Shall fee my face no mor : knowing by revelation that he was to fere God no more in those parts, he appointed his two Disciples Timothy and Titus to be in his stead over the Churches of Asia and Crete. Now, that the charge of Timothy and Titus giveth them a power as great as that of Bishops was from the beginning, no question is made: if they prove not more tlen fo, the businesse is clear. For true it is, omething 40 not ordinary in Bishops we must acknowledge in Timothie's person, when he scalled an Evangelist, 2 Tim. iv. 5. Do the work of an Evangelift. To which we must referre that grace whereof the Apostle speakah, 1 Tim. iv. 14. Neglect not the gift that itim thee, that was given thee by prophecy, with the laying on of the bands of the Presbytery. Whereof again 2 Tim. i. 16. I put thee in mind that thou firre up the gift that is in thee, by the petting on of my hands: And 1 Tim. i. 18. This charge 1 commit unto thee , fon Timothy , according to the prophecies that went afore of thee. In this the .

the Lisciples case is somewhat like the Apofiles ,as you shall see it anon, Acts xili. 2. where the Prophets in the Church of Antiochia saving foretold through the holy Ghost, what God would do in the planting of his Cospel by his hands and Barnabas, and 41 declared his will for fetting them apart for that purpose; hereupon they receive imposttion of hands: So likewife we must conceive, that these prophecies went afore of Timothy, to inform the Church of the will of God concerring him, and the work he had appointedhin to perform. As for the grace he received by imposition of hands, what other can any nan imagine it to be, then that which is defigned in the name of an Evangelift, which the Apostle meant when he said, Ephef. iv. n. that our Lord harh given to his Church, ome Apostles, some Prophets, some Evangelift : Or how can we further diftinguish it otherwise from the gifts of Apostles and Proplets, then placing it in the extraordinary temporary indowments of the holy Ghost, inadling such persons, according to the exigence of that time, to publish the Go-4: fpel and to perfwade it ? which nevertheleffe cometh fhort of the perfonall qualitie of witnesses of our Lord and his doctrine, and of the measure and kind of those graces of miracles, languages, and the like, that make an Apostle. But he that would draw this into

into confequence, and argue, that Timothy was no Bilhop, because an Evangelist, may with more reason conclude that Philip was no Deacon because he was an Evangelist, and contradict the Scripture that faith Ads xxi. 8. We entredined the boufe of Philip the Evangelift, which was one of the feven. For if an Apostle, in that eminence of graces and priviledges, nevertheleffe abiding upon a certain charge, and taking care of it, is to bunted Bishop of a particular place, as was argued afore; much more may an Evangelist for his 43 extraordinary gift, be a Bishop for his severall charge: which is to fay thus much in English, That the gift of an Evangelift may fall upon any rank of ordinary Ministers: as we see Philip, for his place in the Church, one of the feven Deacons at Jerulalem, Acts vi. 5. is neverthelesse an Evangelist for the graces God had bestowed upon him, by his means to convert Samaria to the faith, Acts viii. 15. Nay further, if the gift of an Evangelist be competible with a Deacons place; it must be granted that Timothy as an Evangelist is no Governour of Churches. And whereas it is argued, that it was but a Commission for the time which Timothy and Titus are trusted with from the Apostle, because it appeareth they were other-whiles imployed otherwhere by the Apostle 2 Tim. iv. 9, 10. (25 any Bishop in case of publick necessities of the

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the Church must be without the Apostle) let me be bold to affirm, that the rules of continued fettled government, directed to them 44 by the Apostle, to be executed by them in their persons, are sufficient evidence that they were appointed by him for perpetuall Governours, and not for temporary Commiffaries. Indeed, as there is something more then ordinary in Timothie's person, so is there I thing more then ordinary in Titus his charge, in that he was left in Grete, to ordain Presbyters in every citie, Tit. 1.5. by which, as appeareth in the sequele of the Epistle, the Churches of those cities were to be governed under Titus, as was observed afore. The like to be faid of Timothy, whose instructions, qualifying Presbyters and Deacons alone, leave him alone superiour to all the Presbyteries he should institute according to his instructions. Now if we observed the custome of the Apostles, hitherto fet forth, of instituting Presbyteries in populous cities, and observe the custome of the Church af-45 ter their time, wherein a Bishop was alwayes head of one of these Presbyteries, (Quideft enim Episcopus nifi primus Presbyterorum? (faith S. Augustine) for what is a Bishop but the chief of the Presbyters) it will not be hard to espy a difference between the place of a Bishop and the extent of their charge. For it will not serve the turn to fay, as some

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do, that Titus was Archbishop of Crete, and fo intrusted with divers Churches: For an Archbishop is a chief among Bishops, not a person to govern divers Churches, seats of Bishopricks: And therefore Titus was not Bishop of all the Churches in Crete, by being Bishop of the chief City of it. But in the mean time let me use Epiphanius his words, The Apostles could not settle all things uniformly at once. Is it a reasonable thing to argue, that, because S. Paul taketh no order for the heads of these Presbyteries which were not yet made, therefore he did not intend there should be any such in the Church : Rather let me argue, that, because S. Paul left two of his principall Disciples in two principall places, with charge to plant Presbyteries as there was means to propagate Churches, therefore he gave a pattern of that which these Disciples and all the Church was to do afterwards, in fettling the government of those Churches, in the Presbyteries of them, and in their heads, which themselves were for the time. And this we shall find was done in good time, in the Churches of Timothies charge, if we take but a short consideration of the beloved Disciple John the Apostle and Evangelift, what we find concerning him in Scriptures, or otherwise received and credible in this nature. He lived longest of all the Disciples, as is said: and he will easily fhew

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hew us Bishops over the Churches of Timothies charge: for fuch withour doubt were the feven Churches of Afia, unto whom the Apostle fending from our Lord feven Epifiles, ii. and iii. chapt. of his Revelation, direceeth them to the Angels of those Churches; a ftyle not competible to a perfon of common rank, and the act of directing Epiftles to one, in the name and behalf of the whole Church, arguing the eminence of the head, fit to answer for the body he representeth. Herewith agree the words of Clemens Alexandrinus in Eulebius, iii. 23. concerning this Apostle, that, being returned from Pathmos to Ephelus, he uled upon request to go among the neighbour-nations, sou we Emsubsus rarasious, one of that encholar doubour, one of AS Exhert the med exhert our # 1000 To Heritares optionspopor. That is , in Some places to conftitute Bi-Theps (to wir, where there were Presbyteries afore that yet had none) in some to found whole Churches, in others to ordain actorgy-man, fome one of those that were signified by the Spirit, as we reade of S. Paul and Timotheus. For will you have thefe to be Bifhops, secording to the word in S. Paul, where it is all one with Presbyters ? Sure we must needs think of fuch as his own writings make Angels of Churches. Ignatius, that was his Disciple according to some, in all his Epittles specifieth, and sometimes by name, the Bi**fhops**

from of fomethe fame Churches, and fome of others, rogether with their Presbyteries; and in particular, Onefimus, Timothic's fucecfour at Ephelus. Tertullian and Irenaus, the most ancient we can alledge, have named Polycarpus in particular, made Bishop of Smyrna by this Apostle. It is not possible to fay more in this cafe. So often as we find mention of government in particular Churches in Scripture, To often we meet with Presbyteries, or the heads of Presbyteries, Apostles them felves ar deriving their charge from the Apostles. Nay, it is very much, not pretending that Bishops came on otherwise then to be in flead of the Apostles over particular Churches, that there is fo much to be faid for their office out of Scriptures, all written during their time.

CHAP. V.

The Presbyperie at Amischia. S. Peter and S. Paul boads of the Church there: Likewife of that at Rome. The difference about their next Successions. Epiphahim bis conjecture upon it. Another, Clomens succeeded S. Potar, and Linus, S. Paul. The succession of the Apost los there is unquestionable.

The Church of Antiochia is remembred next to that of Jerufalem, in the Ass of the Apostles, but of the government thereof we have nothing so distinct or expresse in Scripture.

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Scripture. Yet this we reade Ads xiii. 2 Now there were in the Church at Antiochiacertain prophets and teachers. And as they minifred unso the Lord and fasted, the holy Ghost (aid Separate me Barnabas and Saul for the work whereunte I have called them. And when they bad fasted and prayed, and laid their bands on them, they fent them away. That these Prophets and Teachers were all of them Presbyters of that Church, is more then can be affirmed, because it is no where set down : But we reade that they ministred unto the Lord (which must be understood of the service of God in their affemblies, especially in celebrasi ting the Eucharift) and gave imposition of hands, which cannot fignific the ordination of Paul and Barnabas to the work there fpecified, being appointed by the holy Ghost, but the benediction of them, which was the folemnity of putting them into the office. Now, as concerning the Heads of this Church, we must have recoutse to Ignatius his Epistle ad Magn, where he useth these words; For at Antiochia the Difeiples were first called Christians, Paul and Peter founding And in the Epistle ad Antioch. the Church. (if it be his, as the other unquestionably is) Maile if Merps pagerare maseral: mingerebere "Evade, & TPETO LIENTED TO 7 Smother the Curtist processes. That is, Te are Pauls and Peters Disciples. Remember Enodine, that first had the rule of you pus

par into his bands by the Apostles. Be he what he will be that writ this, let me be bold to fay, it agreeth marvellous well with what hath been faid, and with the Scripture: In which it is plain, there were at the beginning two congregations of Christians at Antiochia, one of the Circumcifion, the other converted from the Gentiles: because S. Peter, Gal. ii. 12. fearing those of the Circumcifion, withdrew himfelf, and ate no more with the Gentiles. In regard of the care of which two congregations, performed by S. Peter and S. Paul, according to the division agreed upon, Gal. ii. 9. the words of Ignatius are th both Apo-at Antiochia, amployed in other to be verified files founders Who, finding the parts of the world, took the fame course with this Church which S. Paul did with those he commended to Timothy and Titus, and put both congregations (by that time united and concorporate in one) under the charge of Euodius, predecessour to Ignatius. These two Apostles are usually counted founders of the Church at Rome, as well as of that of Antiochia. Irenæus, iil. 3. Fundantes itaque d'inflituentes beati Apoftoli Ecclefam, Lino Episcopatum Ecclesia administrande tradiderunt. Hujus Lini Paulus in in que funt ad Timos beum Epistolu memi vit. Sufcedit actom ei Anactorias: Post eum tertia loca de Apofolis amel

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Apostolia Episcopatum fortitar Clemens. Therefore the bleffed Apostles, founding and constituting the Church, delivered to Linus the Bishoprick for governing it. Of this Linus S. Paul maketh mention in the Epiftles to Timothy. Him succeedeth Anaclerus. After him in the third place from the Apostles the lot of the Bishoprick falls to Clemens. Where, you see, he referreth the foundation of that Church to both the Apostles, as doth Dionyfius also of Corinth some hundred and twentie years after their death, in Eusebius, 54 Eccle. hift. iii. 26. and others of later stamp fans number. Whereupon Epiphanius, Har. of the Bishops aul in the first the difference 27. reckoning of Rome, put place. But yet on between the words of Irenaus (which put Linus after the Apostles) and the Latine Church, which, according to S. Hierome, Catal. Script. in CLBM. reckoneth Clemens in that place: which, Tertullian, the most ancient of that language, lib. De Prafeript. averreth. To which difference we may ascribe the confusion that Baronius hath obferved in the Pontificall book under the name of Pope Damasus, an ancient piece, but pieced indeed out of feverall writings, and croffe to one another divers times: As for the purpose; when it maketh Linus to succeed the Apostles, and suffer martyrdome the fame

fame year (who nevertheleffe fitteth twelve years according to Eufebus) whereas Cletus, next in order unto him, beginneth feven years after in time, but Clemens, third in rank, one year after Linus, suffering in the third year of Trajane, long after both their deaths. Epiphanius, in the place afore-named, flumbling, as it feemeth, at the credit of those that put Clemens first, propoundeth this conjecture, "בון בינה הפולטושטי שבי שוסקלאשי ישם חולוף אמנומונים חוף yneobisias mis commonis, i, Sallaniulu@ neyer hige S & mã 7 cmsthar auti, Arazapa, anque, ingabeito o אמלו דו שוני שוני שול שונים שונים שונים ושונים לו שונים ושונים אמלו או אונים ושונים אונים אוני proposition of the syndian.) Whither then, during the time of the Apostles, he was Ordained Bishop by Peter, and, declining it, sate still, for he faith in one of his Epistles, I withdraw, I depart, let the people of God be in quiet: advising some so, (for this we find couched in fome Records.) These words of Clemens. quoted by Epiphanius, are yet extant in his Epiftle to the Church of Corinth, published not long fince : wherein he telleth him that was the occasion of the schisme he writeth against there, that a generous man, and so forth, would fay in that cafe, I depart ; I withdraw : let she people of God be in quiet. Epipha- 16 nius, it feemeth, meeting them at the fecond hand, alledged for Clemens his advice to some man mentioned in the Epistle, (as they are indeed) conceived neverthelesse they might

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might have reference to his own case, advifing to withdraw, and give way to Linus and Cletus, for the quiet of the Church: which now, by reading the Epistle, proveth otherwife. Besides he sticketh not to digest the inconvenience of admitting more then one Bishop in the same Church at once. For because, according to his conjecture, Linus and Cletus as well as Clemens (that gave way to them) must be made Bishops by the Apostles, he addeth, that Bishops might be made there during the time of the Apostles, because they travelled fometimes from Rome, (S. Paul into Spain, as indeed he purpofeth, Rom. xv.24. S. Peter into Pontus and Bithynia, whither he directeth his first Epistle) and must not leave the Church unprovided there. But if it be worth the white to vent a conjecture that shall avoid this inconvenience, and make all good that is reported by these ancient Fathers, that matters of circumstance wherein they are at difference destroy not their credit in the main wherein they are at agreement; let this be mine; That there were at Rome from the beginning as at Antiochia, two congregations of Christians, one of the Circumcifion, the other of the Gentiles a That S. Peter was Head of the one, S. Paul of the other, according to the division aforesaid; That after their death, Linus, who was Deacon to S. Paul, if we believe Ignatius in the Epistle to the

the Trallians, fucceeded him over the one; Clemens, who was Deacon to S. Peter, according to the same Authour there, succeeded him over the other, till both Congregati- 18 ons being concorporate and united in the one, came to be governed by Clemens, that furvived. And if any man be so disfavourable, as, upon these differences of the By to discredit the main; ler him know, that though he allow not the pillars of the Church in their time the credit of discreet men, to have reafon for what they report, yet must be allow Irenæus and Tertullian to be men of common fense, when they alledge the succession of Bishops in the Churches of that time, wherein that of Rome is alwayes one, for an evidence of the faith which had been preserved in them ever fince the Apostles: the force of the reason lying in that, which Calvine hath exceeding well observed, That it was athing known and received at that time, that de facto the faith which the Churches professed came by fuccession from the Apostles, from which fuccession the Hereticks were fain to separate, 19 and make Congregations apart, wherein to professe the belief which themselves had devised. Be all the world judges now, whether a man in his right fenses would appeal to the fuccession of Bishops, if it had been athing questionable whether any such were or not. The like is to be faid of Optatus and Saint Augustine.

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Augustine, when they appeal to the succession of Bishops in the Church of Rome to prove the Donatists schismaticks, not communicating with the lawfull successours, both of the faith of the Apostles, which both sides granted, and of their places, from which they argue.

CHAP. VI.

Dionysim the Areopagite Bishop of Athens. S. Mark of Alexandria. No Bishop at Corinth, when Clemens writ his Epistle. How they were propagated, and by what rule.

Hus we are out of the Scripture: But because we are not yet out of the time of the Apostles, I will name further Dienysius the Areopagite, S. Pauls convert, Acts xvii. 34. because there is so ancient a withesse to depose for him, Dionysius of Corinth, some hundred and twenty years after that, averring in Eusebius that he was the first Bishop of Athens. And so the last I will name shall be the Church of Alexandria, and that for S. Hieromes fake, and in his words, because he it is that is perswaded, and perswadeth men to think, that the order of Bishops came in by mere custome of the Church, to avoid schismes that arise for want of Heads. In his Epiftle to Eugrius thus we reade, Nam Alexandria à Marco Evangelifta nique al Heraciam & Diony fium Episcopos , Presbyteri Comper

Compar unum ex fe electum in excelfiori gradu collocatum Episcopum nominabant, For at Alexandria alfo, from Mark the Evangelist till Dionyfius and Heraclas were Bishops, the Pres- 33 byters were wont to chuse one of their number, whom they placed in a higher feat, calling him Bishop. How that can be said to come in by custome for avoyding of schisme. which was practifed at Alexandria from Mark the Evangelist, let S. Hierome devise: it shall ferve our turn, that so it was there from the Apostles time. Otherwise it is reasonable enough to believe, that, upon such occasions, Bishops came in over some Churches, in particular, the Church of Corinth, in which we find a schisme, but can find no Bishop at the time of writing Clemens his Epiftle, some few years after the death of the Apostles: Because the reason * produced afore to argue that there was no Bishop at Corinth when S. Paul writ his E- 62 piftles, continueth still in force at the time of writing Clemens his Epiftle. For p. 52. he is very earnest with them to keep the due order and decorum in bringing their Oblations and celebrating the Eucharist : For when he nameth there m's accopped it ris Antepias, by the one we must understand the species of fruits of the earth, and meats, which the people offered, out of which, the Eucharift being ce-

lebrated, the rest was spent in the Agapa, or

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feast of Love; to which the words of the Apostle are to be referred: By the other, the Eucharift, for celebration whereof he is fo earnest with them to keep due order in their affemblies; alledging that those things which the Lord had commanded to be done, those he had commanded not tobe done diforderly and at randome, but at fet times and feafons, when and by whom they should be done. 63 Where God hath appointed an order, when and where and by whom Christians should celebrate their assemblies, is not to be found in Scripture further then the Apostles rule, I Cor. xiv. 40. Let all things be done decently and in order. It feemeth he argueth from the pattern of the Leviticall Priesthood: for fo it followeth, p. 53. To japa propi dia Xolupilas Adoublasion, &c. To the high Prieft, faith he, are asigned his proper services. Which further appeareth, when he orgeth the example of their factifices that were offered before the Temple, being first visited na & actualist i wir apompnichow heitepour, p. 54. By the High Priest and the forelaid Ministers. But the Prefbyters of that Christian Church he exhorteth with thefe words, "Eur & char, anton, & שני בווש דוש עומדו בעוצונים דם ספם , בי מושחק מייולוסאו क्षेत्रका, माने न्याप्टर वांग्का ने कं का की का ने मानिकारिया की महिन्द vora, Brethren, faith he; let every one of you 64 give thanks to God (that is, Celebrate the Eucharift, in his language) in his own order, being in a good conscience, not flepping out of the let rule of his Ministery. Perhaps his meaning is, that they should celebrate by turns. Howfoever here is my reason that there was then no Bishop there, because then there could not have been fo much debate about the order in celebrating the affemblies of Christians, which, as shall be shewed afterwards, were not to be held but upon appointment of the Bishop, with advice of the Presbyters, being a mark of schisme to assemble otherwife. And if this be not enough, there is another to fecondit. Whatfoever may be argued from the diffensions at Corinth, one faying, I am of Paul, another, I am of Cephas, to shew that there was no Bishop there when the Apostle writthis, and in his absence, still continueth in force at the time of writing Clemens his Epiftle: The whole Subject whereof is, to quell fuch another diffension as this, but onely that it was not under fuch colourable names, of Paul and Cephas and Apollos, as he complaineth, but (which is remarkable to prove my intent) was (as he faith p. 62.) a mere faction, for the love of one or two persons, against the Presbyters; no Bishop bearing any part either at one end or other of it. Neither is it marvel that this Church should be still without a Bishop for fome ten or twentie years perhaps after the death of the Apostle, so many companions

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of the Apostles being then alive, Clemens at Rome, Titus in Crete, Timothy at Ephelus, Dionyfius at Athens, others elsewhere, to furnish whatsoever affistance they had received from the Apostle during his time, no otherwise then did Timothy and Titus to those Churches wherein they had plan-66 ted Presbyteries, before they had Bishops And therfore, if any man ask the question how Bishops came to be propagated through all Churches; the answer must be, They were made in due time by the Heads of neighbouring Churches: which we shall discernanon, when we come to speak of the course held from the beginning in the choice and conftitution of Bishops. And by the practice of the Church it should seem, the aim was afarre off, to propagate Bishops according to the first practice of the Apostles. For as they planted Presbyteries to govern Mother-Churches in Mother-Cities, fo, when it became questionable, which Churches should have Bishops and which not, the matter was regulated according to the greatnesse of Cities, or the multitude of Presbyters which the fervice of the Churches in them required, whereof the 7 Bishops were to be Heads. And therefore in the Councel of Sardica Can. vi. it is provided, that there should be no Bishop in towns or fmall cities where one Presbyter might ferve:

ferve; but in those places where Bishops were of old time, or if a place became so populous that it might deserve to have a Bishop ; that is, either in Cities that had been so populous of old time as to have Bishops, or which should afterwards become so populous. But the xvii. Canon of the Chalcedon Councel, providing against innovation in Dioceses, taketh order neverthelesse, that, when a place is promoted by the Emperour to be a Citie, the form of the Church shall go along with the form of the Common-wealth, that is, it shall have a Bishop, and his Diocese the territory of that Citie. There is here a difference in the particular, and yet the same generall ground of both Canons, the practice of the Apostles, ordaining Presbyteries to govern the Churches which they had planted in Cities, the Heads whereof were Bishops after their departure. And this seemeth to be the reason why the seats of Cathedrall Churches are wont to be Cities. And by this means Italy is fo full of Bishopricks, because it is so full of Cities.

CHAP. VII.

Presbyters govern with the Apostles in Scriptures.

Nothing done in the Church without their advise. Why both ranks are called Sacerdotes, Presbyteri, Antistites, and the like.

Having hitherto justified the ground whereupon we go, and shewed that Bi-shops

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shops came after the Apostles to be Heads of Presbyteries, in consequence hereunto it must now be averred, that the government 69 of Churches passed in common by Bishops and Presbyters, as from the beginning the Presbyters governed with the Apostles themselves. If, in that great action of the Councel at Jerusalem, the Elders of that Church bore their part with the Apostles, what cause have we to think they did lesse when they were dispersed, S. James alone remaining there? If they concurred with S. James in his advice to S. Paul about a matter of greatest weight, how to deal with those of the Circumcifion that believed; shall we imagine they did not do the like with his fuccessours? If S. Peter call the Presbyters of the Churches, to which he writeth, his fellow-Elders; it is to the purpose to put them in mind of their share in that office which he chargeth himself with. If the Apostle of the Gentiles charge the Elders of the Church of Ephefus, Acts xx. 18. with their part of 70 that care of Christs flock after his departure, which he for his time had performed over them; shall we think them eased of it because Timothy came to be Bishop there? Rather let me conceive this to be the cause why Timothic's instructions are addressed in the fingular number to him alone, without mention of his Presbyters, because they were to receive

ceive their charge by themselves about the same time: So farre is it from me to think, that his Presbyters were not to concurre, in affifting that course of government, wherein he alone is directed by the Apostle to proceed. And if we can go no further in proving this point out of Scripture, the reason must be, because (as appeareth by that which hath been faid) the Scriptures for the most part fpeak of that time when Bishops yet were not, but the Apostles themselves. To which purpose neverthelesse there will be still something to be faid out of the Scriptures, in the particulars which we shall furvey. In the mean time let us take notice of a few passages, among many more, out of Ecclefiasticall writers, to argue the generall whereof we fpeak. Ignatius, Epift. ad Trall. Ti & appr. Beriever, faith he, a'M' i oi squa iseir, oi us xxor i oun-Adlai To Smortine; We cannot understand righter what the Presbytery meaneth, then out of thefe words, What is the Presbytery but a Colledge or beach of Affeffours to the Bishop in facred matters? The Commentaries under S. Ambrole his name upon I Timev. I. speak hometothis purpole; Nam apud omnes utique gentes honorabilis eft fenectus : unde & Synagoga, & postea Ecstesia, Seniores habuit, fine quorum confilio nibil egebatur in Ecclesia, For truely Age is honourable among all Nations; Whereupon the Synagogue, and afterwards the

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the Church had Elders, without wholeadvice nothing was done in the Church. This is as much as can be demanded, when we hear that nothing was done in the Church, to wit by the Bishop, without the advice of his Presbyters, The same is affirmed by S. Hierome upon Titus i. 5. Antequam Diaboli instinctu ftudia in religione fierent , & dice. retur in populis, Ego sum Pauli, ego Apollo, ego Cepha, communi confilio Ecclefia gubernabantur. Before there came factions in religion by the instinct of the Devil, and it was faid among the people, I am of Paul, I of Apollos, I of Cephas, Churches were governed by common advice. In that S. Hierome thinketh there were no Bishops till Churches were forced to that course to avoid schismes, it hath been shewed he is not in the right: But in that he affirmeth that at, first, Churches were governed by common advice, we may well hear him speak in so good company of witnesses. Last of all, S. Cyprian having said once for all, Quando à primordio Episco-patûs mei nihil statuerim sine consilio vestro [Presbyserorum & Diaconorum] & sine con-fensu plebu mez, privată sententiă gerere, E-pist. 6. seeing I have resolved from the beginning of my Bishoprick to do nothing upon my private judgement, without the advise of you (the Presbyters and Deacons) and the confent of my people. how well he observed

observed it, is yet to be seen in the passage of divers businesses related in his Epistles. Out of which the like is to be conceived of the Presbyters of Rome, by those things that are touched there. And this is the true reason why many times (especially among the most ancient Church-writers) Bishop and Presbyters both are comprised in the same styles and names, not because there were then no Bishops (as some men imagine) but because both States concurred in the same office. Clemens in the Epistle aforesaid, pag. 54. speaking of the Ministeries instituted by the Apostles, faith thus, Kasigarer ras a magai, airar, or's Monower & Danbres 7 menderan meeter, That is, They made the first fruits of believers Over feers and Ministers (that is, Bishops and Deacons.) of those that should believe. It scemeth indeed that Clemens calleth the Presbyters Bishops, because as yet there was no other Bishop there, as was proved afore: for fo the word is used in S. Pauls Epistles and the Acts of the Apostles, for the same reasons, as hath been faid. But in Ignatius his Epistle to Hero his Deacon at Antiochia you have these 74 WOrds . Mali, and Ho conordown mpatie. 'Imi ; ade ein. at & Adam Tir issiar. Do nothing without the Bi-(hop , that, is , without the Presbyters : for they are Priefts, thou a Minister of Priefts; who were indeed Bishops in Ignatius his absence, when this is pretended to be written. And be he who

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who he will be that writ it, I believe it will not often be found that Presbyters are called Bishops in any monument of Church-writers after this time, unleffe it be in these words of Tertullian De prafcript. c. 3. Quid ergo fi Episcopus, si Diaconus, si vidua, &c + What then if a Bishop, if a Deacon, if a Widow; where, putting the Deacon next to the Bishop, he seemeth to comprise the Presbyter with him in the same style: For afterwards the name of Bishops became appropriate to the Heads of Presbyteries: as we heard S. Hierome say of the Presbyters at Alexandria, that the Head whom they chose themselves out of their own number, they named Brs H o P of Alexandria. Otherwise, as it is well known that the name of SACERDOS is common to both estates, in regard of the offices of Divine fervice which were per-48 formed by both, fo in regard of the government of the Church, common to both, are they many times comprised together in the common ftyle of PRESBYTERS, the name of their age, or ANTISTITES HFOESTOTES, PRAEPOSITI, and the like, the names of their charge. For as the Apostle maketh himself an Elder, when he writeth to them in this flyle, a Pet. i. 5. The Elders I exhort, who am also an Elder; so is the like to be observed in that well-known pasfage of Clemens Alexandrinus related by Eulebius.

Eusebins, Ecclef. hift. 1v. 23. concerning the youth which S. John the Apostle commended to the Bishop of a certain place , Clemens proceeding in the relation addeth, 76 O 5 spe Bo Top G , Rut the Elder , faith he, taking the youth home to his bouse, &c. calling him a Presbyser whom he had named a Bishop but just afore. So Tertullian, Apologet. c. 39. describing what was wont to be done in the Affamblies of Christians , addeth , Prasident probati quique Seniares, bonorem non pretio sed testimenio adepii; Elders all approved are Prefidents, having obtained the bonor by testimony, not by reward. Not meaning to tell us that shere was no Bishop to be seen at these meetings, (for in his book De preseript. where he nameth Polycarpus, whom we alledged afore, cap. 32. Bishop of Smyrna, he speaketh as much of Bishops that succeded the Apostles in the rest of the Churches of their plasting) but comprising both ranks and estates in one name of ELDERS : And that upon the reason specified in the Commentaries under S. Ambrole his name, upon r. Tim. iii. 8. where he giveth the reason why the Apostle passeth straight from Bishos 77 to Descons; Because, faith he, every Bir shopisa Presbyter, though every Presbyter is not a Bishop, who is thechief of Presbyters. And the true S. Ambrole offic. 1.20. Viduarum & Virginum domos, nift wiftsandi

gratia juniores adire non est opus : & boc cum Senioribus, hoc est, cum Episcopo, vel siopus est, cum Presbyteris, It is not expedient that the younger goe to the Widowes and Virgins houses, unlesse it bee to visit : And that With the Elders, faith he, that is, with the Bishop, or if need bee, with the Presbyters. Justine Martyr in his fecond Apology relating the orders of Christians in their Assemblies, having spoken of reading the Scriptures, Then, faith he, the Reader having done, a modes the Ruler maketh a speech of instruction to the people, exborting them to imitate what was read. And again of the Eucharift, Then, faith he, bread and wine is offeredto the Ruler , To sposson. Was it the Bishop alone, or the Presbyters alone, 78 that preached, and celebrated the Eucharift? Sure both did it, and the name of mensor was chosen on purpose by Justine to comprise both. The same is to be observed in the words of S. Augustine Hom. ult. ex quinquaginta, cap. I i. Veniat peccator ad Antifites per quos illi in Ecclefia claves ministrantur , & à Prapositis facrorum accipiat satisfactionis sua dents, by whom the Keyes are ministred to him in the Church: And let him receive the measure of his satisfaction from those that are fet over holy thinges. ANTISTI-T B s in Ecclesia is not the Bishop alone, but the Bishop and the Presbyters. Hegesippus

in Eufebius, Ecclef. hift. iii. 20. relateth how fore of our Lords kindred were brought afore Domitian upon suspicion of danger to the State in regard of their title to the Kingdome, but dismissed by him upon notice of their profession of life, in tilling their grounds with their own hands, tried by the hardnesse of them which it had wrought. Thefe, faith Hegefippus, were bereupon shofen hyhman 7 ininnow, to be leaders of Churches, as both Cousins of our Lord, and his witnesses, comprehending both Bishop and Presbyters in one title. As in Ignatius, ad Trall. or in sudvoi 7 oursunar the Rulers of Churches is put in one word to expresse Bishops and Presbyters both, as the circumstance of the place will evidence. To this we must adde the words of Ireneus, iv. 43. Wherefore. faith he , it behoveth us to obey the Elders that are in the Church swhich have received, according to the Fathers pleasure, the certain grave of truth, with the succession of their Bishoprick. And again, iii. 3. he speaketh of the tradition coming from the Apostles, which had been preserved in the Churches through the fuccession of Presbyters. Ireneus, that is wont to appeal to the fuccession of Bishops. to evidence that which the Church then believed to have come from the Apostles, here referreth himself to the Presbyters for the fame purpole, affirming that they fucceded the

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the Apostles: Without doubt, calling the Bi. shops by name of PRESENTERS in regard of the office common to both. Thus are both ranks coprifed in one name of HPOBETOTES in the first Canon of the Councel at Antiochia, where we reade, "El no ? meoscu'mon fone namia informe i spectime & same: If any of the Presidents of the Church , Bishop , Presbyter or Deacon. Where we are not to conceive that Deacons are reckoned among the Thorsway, as hath been mistook, but the sense is to be directed by diftinguishing the words this, "Be The The massed that & durantial Conference & most-BUTTED) & Adwing, reckoning the Testson as well Presbyters as Bishops, neither more nor lesse then ANTISTITES in Latine, which we had in S. Augustine before: And thus you have both ranks compriled in the same style of PRARPOSITI in S. Cyprian, and of PRAB-SIDENTES in Tertullian : The first, Epift. 62. Et cum omnes omnino disciplinam tenere oportest , mulio magis Prapofitos & Diaconos curare bec fas eft. And seeing all utterly are to obferve discipline, much more is it just that the Prefidents look to this. The other, De Cor. mil. c. 3. Euchariftie Sacramentum nec aljorum manu quam Prasidentium sumimus. Wee receive the Sacrament of the Eucharist from no other hands but of the Presidents.

CHAP.

CHAP. VIII.

What pattern this Government might have in the Synagogue. Aaron and his sonnes. Correspondence of the Sanedrin with the Bishop and Pretbyters.

Refore we leave this point, it will not be amiffe to take notice what pattern the Apostles might have for this form of government in the Synagogue. For when our Lord in the Gospel, Matth. xviii. 17. giveth his Disciples in the case of private offences the rule, Die Ecclesia; it is to be supposed he reflecteth upon some Bench to which that people were wont to refort with their caufes (otherwise what could the hearers understand by these words?)intimating that his will was, the Church which he was now founding, to be provided of the like. Neverthelesse, in regard this Church was intended a meer spirituall State, to be cherished and nourifhed in the bosome and entrails as it were of all Common-wealths; there must no comparison be made in that which concerneth the temporall state of that people. Let us fee then Mofes his Charge: Deut. xvii. 8, 9. thus we reade, If there arise a matter too hard for thee in judgement between bloud and blond, bermeen plea and plea, bermeen plaque & plague, being matters of controversie within thy gates ; then shalt then arife , and get thee up into

the place which the Lord thy God shall choose, and thou Shalt come unto the Priests and Levites, and to the Judge that shall be in those dayes, and enquire, and they shall shew thee the sensence of judgement. He that readeth here on the s; one fide two forts of persons, the Priests and Levites for one, and the Judgethat shall be in these dayes; on the other fide, two forts of causes, one concerning Ceremonies of the Religion in force, the other the civil Laws of that people; hath cause to think that the meaning of this law is, that they should refort to severall persons, according to the differences of their causes: Especially, being indifferent in the words, to translate it thus, Thou Shalt come to the Priests , the Levites, or to the Judge that shall be in those dayes, as after verse 12. it is read. Had it been thus, the correspondence had been clear between the high Priest and his inferiours in the Synagogue, and the Bishop and his Presbyters in the Church. But the practice of the Nation beareth it otherwise: In which we must believe their Doctours, when they tell us that the whole passage, as well that of the Priests 84] and Levites as that of the Judge that shall be in these dayes, is referred to the Sanedrin, whereof R. Isaack Abarbanell giveth this reason in his Commentaries upon that place, Because this Court for a great part confisted of Priests and Levites, and therefore had the

the hearing of all forts of causes. And though they were brought hither fro lower Courts, (whereof there was one of three and twenty persons in every place which conteined one hundred and twenty families, one of three in leffe places) by the Judges themselves, as the Ebrew Doctours will have it, arguing from the words, THOU SHALT ARISE, Thou that findest a matter too hard for thee in judgement, shalt arise; yet can we compare the Confistory of the Church with no Court but this. First, because all mother Churches in mother-Cities are absolute in their rule, as to those Churches or Congregations that deped upon them, as members on the whole: But as to the Churches of more eminent Cities, they are all, by the subordinatio wherein the unity of the Church confisteth, to depend upon the same. And again, because Jerusalem was the onely seat of the whole State of Religion and Justice both, in that people, facrifices being done no where elfe. Well then, as Ignatius in one of his Epiftles distinguisheth two parts of the Bishops office, to apply, it is estable, to rale the Church , and to perform Divine fervice, fo must we inquire the correspondency of the Church with the Synagogue in both respects: reslecting from the Bishop and Presbyters, in regard of Divine lervice to be performed by their hands, upon Aaron and his sonnes, or the high Pricit

16 Priest and the rest, as S. Hierome hath done before us, writing in thefe terms, Epist. ad Enagr. Quod Aaron & filii ejusatque Levita intemplo fuerunt, hoc sibi Episcopi & Presbyteri & Diaconi vendicent in Ecclefia. What Agron & his fonnes & the Levites were in the Temple , that let the Bishop, Presbyters, & Deacons challenge to themselves in the Church. But in respect of Government and Discipline, whereof our Lord speaketh in the Gospel aforesaid, we must reflect upon the Sanedrin, as the fame S. Hierome hath done in another place, upon the first to Titus, faying of Bishops in respect of their Presbyters, Imitantes Moyfen, qui cum baberet in potestate solus praesse populo Ifrael, feptuaginta elegit cum quibus populum judicaret. Imitating Moles, who having in his power to be over the people of Ifrael alone, chose Seventy, with whomhe might judge the people. So then Moles his Spirit is taken and divided upon seventie Elders, to help him to bear the charge of the people, Num. xi. 25. The fame thing is done when the Apo-87 ftles ordain Presbyteries by imposition of hands. Therefore we fee the Spirit of Prophecy rest upon the Presbytery by which Timothy was ordained, as well as upon that of Antiochia, no otherwise then it did upon Meses Sanedrin, Num. xi. 26. To continue and procure the continuance whereof

reof upon their fucceffours, it was, that this Court fate in the Temple, as the old Ebrew Doctours observe it is faid, Thou fhalt go up to place which I fhall choose ; fignifying that the Temple in which the holy Ghost dwelt, occasioned the influence of it upon the Court that fate there. But when Moles was dead, a President was chosen over and befide the feventy, whom they called the Nafi, to be in his flead from age to age, as R. Mofes writeth: fuch is the Bifhop, chief of the Presbyters, after an Apo-All the differenceis this, The Sanedrin. is but one, as the nation to which God was 88 known was but one; whereas the Apostle and his fuccessours remaineth head of so many Presbyteries, as his office of preaching the Gospel to all Nations adviseth him to institute, as hath been faid.

CHAP. IX.

presbyteries composed of no lay persons, as the Sanedrin, What is brought out of the Scripture to that purpose. The labour of Presbyters on the Word and Doctrine. Preaching went by Gifts, under the Apostles. Those Gifts make no different Ministeries. Teaching and ruling belong to the same Presbyters. No colour for lay Elders in the Primitive Church. Preaching, how rightly esteemed.

Tis well enough known, how this comparison, and the text that occasioneth it, is drawn into consequence, to prove that Presbyteries

byteries were inteded to confift part of Elders of the people, part of Ministers of the Church, as the Sanedrin of some Priests and Levites. some of the people: And it is as well to be known, what a forced prefumption it is, to require correspondence between the Church and the Synagogue, in that point which the difference of a mere Spirituall and Temporall Common-wealth bringeth to passe. The Sanedrin confifted of the chief of that perple as well as of Priefts and Levites, because the chief causes of that Common-wealth as well as of Religion paffed through their hands: The Church is subject to all Common-wealths where it is mainteined, in temporall matters: In those which concern the foul, whom shall we think our Lord leaveth her in charge with, but those whom he trufleth with the keyes of his house ? Who those are we shall see anon: In the mean time let this fervetheir turn, that will needs preo fume, that these Presbyteries must confist part of lay-persons, as the Sanedrin; while we prove that de facto they did confift of none but Ministers of the Church: For upon this occasion, it will not be amisse here to add theutmost of the rest whereupon that platform is grounded in Scripture: web is in effect no more then that text of the Apostler. Tim. V. 17. Let the Elders that rule well be counted worthy of double bonour, especially those that Labour

labour in the word and dostrine, carrying at the first found an appearance of two forts of Elders, some Preachers, others nothing but Rulers. It is seconded indeed by those passages of the Apostles wherein they reckon the graces, for the edification of the Church, distributed upon the members of it, upon the Ascension of Christ, Ephes. iv. 4. some Apostles , some Prophets, some Evangelists, some Pastours and Doctours ; or else both for edification and for other necessities, Rom. xii. 6. 91 Prophecying, Ministring, Teaching, Exhorting, Communicating, Ruling; and I Cor. xii. 28. Apostles , Prophets, Teachers , Miracles, Gifis of Healing, Helps in Government, Tongues: and afore, vers.8. those gifts which are called the manifestation of the Spirit, given to every man to profit withall, because of their use to the edification of the Church of that time, are reckoned as followeth, the word of Wisdome, the word of Knowledge, Faith, gifts of Healing, Miracles, Prophecy, Discerning of Spirits , Tongues , Interpretation of Tongues; and I. Pet. iv. II. Speaking, and Ministring. But that which is gathered hence, is but in consequence to the two forts of Elders, supposed out of the Text aforesaid. For out of there passages are culled the gifts of Ruling or Helps in Government, and Ministring, the offices of Paftours , of Dottours or Teathers; upon presumption of the difference afore- 92 faid,

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faid, to argue, That the Ministeries appointed to continue in the Church till our Lords coming to judgement, are, that of Passens, to preach in the Church; that of Rulers or Helps in the Government, Elders of the peo-ple, to affift in Ruling; and last of all Doctours or Teachers, to reade lessons in point of Religion, not medling with Government; befides Deacons, to whom the gift of Ministring belongeth. Here it is plain, there is work cut out : And sure it is a fit place to take into confideration the first part of that Office we pretend to prove common to Bishop and Presbyters, confifting in labour in the word and doctrine, as it was in the Primitive time, and is understood by the Apostle: Which withall will make appear, upon what fort of persons the Rule of the Church was estated. Without doubt, when we have named the Prefervation of the true faith by preventing the creeping in of herefies and errours, the Infruction of those that are converted in the mysteries of the faith, Diligence in propagating it by converting more and more; we have named a very great work of labour in the word and doctrine, and yet specified nothing but that which is conteined in the Presbyters office from the beginning. For when the Apostle Acts xx. 29. foretelleth to the Presbyrers of Ephelus the coming in of grievous wolves, that should not spare the flock, and

and the rising up of perwerse Teachers, it is to the purpose to put them in mind, (verse 31) to be watchfull of these things, as of their own charge; vouching withall his own example vers. 20. in preaching, and teaching them both in publick, and bouse by house, admonishing them with teares, every man in particular, as it followeth vers. 31. for them in their place and rank to follow. And the rule of the Apostle, Gal. vi. 6. Let him that is catechized, communicate to bim that catechizeth on all good things, without doubt aimeth at this private way of instruction whereof we speak. Be the same said of the other Apostles in-Aructions to his Elders, 1. Pet. v. 2. Feed the flock of God which is among you, taking the overfight thereof, not by constraint but willingly, not for filthy lucre (because it is said, the Elders that rule well are counted worthy of double beveur, that is, reward) but of a ready mind, neither as being Lords of Gods heritage, but being ensamples to the flock. And again, the office of Watching over the flock, by which the leaders of the Church are charactered Heb. xiii. 17. the parts of a Bishop in the instructions of Timothy and Titus, that concern Teaching and Instructing in the faith, as by the meaning of the words they may confilt, fo for my part they are undoubtedly taken to confift most an end, for the time of the Apostles, in that private diligence,

gence, those abilities, that watchfulneffe, that Presbyters were to use in guiding and instructing particular persons of Christians, which in confequence must be understood of that labour in the word and doctrine specified in the leading Text , 1. Tim. v. 17. And the reason shall be, because then, to the best of my judgement, (which if it prove otherwife, then shall the spirits of the Prophets be subject to the Prophets) the work of preaching in the assemblies of Christians at that time, fo farre as we understand by the Apostle, went more by mens gifts then by their places in the Church. Reade the fourteenth chapter of the first to the Corinthians throughout, and confider what great use there was of the gifts of prophecying and speaking strange languages in their assem-96 blies, which the Apostle there regulateth, fure you will never imagine (for there is not a fyllable to intimate it) that these were all Presbyters, ordinary Ministers in the Church. The like must be said of the gifts reckoned, vers. 8. The word of Wisdome, the word of Knowledge, Diferning Spirits, and the like; of the gifts of Teaching and Exhorting, Rom, xii. 7, 8. of Pastours and Doctours, mentioned by the Apostle, Ephes iv. 14. The Office of the Presbyters at Theffalonica, the Apostle recommendeth to the brethre there in thefe terms , 1. Theff. 5. 12. Wee befeech

you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you : And to esteem them very highly in love, for their works fake. But we are not bound to think them all the fame perfons whose graces he recommendeth, when he addeth , verf. 19. 20. Quench not the Spirit: 97 Despisenes prophesying. Acts xiii. 1. There were in the Church of Antiochia Prophets and Teachers: and of them they were that gave Paul and Barnabas imposition of hands. And r. Tim. iv. 14. there are those that prophefied of him, and Presbyters they were, I suppose, that gave him imposition of hands with the Apostle. And so it was argued from hence afore, that Spirit of Prophesie rested upon those Presbyteries. But that all such Prophets were Presbyters, or all Presbyters fuch Prophets, neither is it written in Gods book, nor of it felf credible, in such varietie of graces specified, which all being given for edification, and used in the assemblies to that purpose, must either rest in the rank of ordinary Ministers, or be counted perfonall & miraculous graces, used for the edification of the Church, in supplem et of their indeavours 98 which have ferved the turn in after-ages. He that writ the Commentaries upon S. Pauls Epiftles, under S. Ambrose his name, upon Ephel. iv. 10. having laboured to accommodate the gifts there specified to the Ministe64

Ministeries then in use in the Church is # length driven to this point, Tamen postquam omnibus locis Esclesia sunt constituta, & officia ordinata, aliter composita resest quam caperat. Primum enim omnes doctbant, & omnes bapeizabant , quibuscunque diebus vel temperibus fuiffer occasio. Not withfranding, after Churches wer fetled in all places, & offices ordained, the bufineffe was ordered otherwife then at the beginning. For at the first all taught, & all baptized, on what dayes or times fo ever there was occasion. And after a while , Ut ergo crefceret plebs & multiplicaretur, omnibus inter initia canceffumeft & evangelizare & bapeizare & Scripeurat in Ecclefia explanare. Therefore that the people might increase & multiply, at first it was grantedto all, to publish the Gospell, to baptize, & to expound the Scriptures in the Church. That which he faith of all persons publishing the Gospell, is justified by tha which we reade Acts viii. 4. Therefore sheyeher were feattered abro d, ment everywhere preach, ing the word. And again , Acts xi. 19. New they which were feattered shroad upon the perfecution that arose about Stephe, travelled as force as Phar nice Cyprus and Antiochia, preaching be Word to none but unco she fews onely. That which he faith of expounding the Scriptures, that is, facking in the Church, will be justified no leffe, if it be referred to that variety of gifts fpeci-

specified out of the Apostle, most an end miraculous and concerning that time, the use whereof was for edification in the affemblies. And the reason that is to be given for this must needs appear very considerable; Because that, among men chosen out of those that were newly converted to the faith in theirelder years, for which they are called PRESERTERS , and that in respect of other kind of abilities tending to other parts of their office, there should be found men fit to speak in publick assemblies upon humane parts and indeavours; fo as to preferve the decorum and reverence of fo great a 100 work, is beyond the compasse of common discretion to imagine; these qualities being not often found, but in those that are habituated to them from their youth. Do but Took on those of our Lords kindred that confessed him before Domitian, and therefore were made Leaders of Churches, as was related before from Hegefippus, and think, whether men whose hands were hardned with the plough, already struck in years, were fit to make P reachers when they were made Rulers of Churches: So farre is it from us to think, that, in the cradle of the Church, no Presbyter was made, but for his abilities in preaching. Let us now look back a little upon the platform pretended, and ask what commission men have to turn temporary indowments

downents into perpetuall places? or, ac-101 cording to personall gifts and graces to distinguish occumenicall offices ? (And yet it will not appear that ever Pastours were distinguished from Doctours by the Apostle: For he never faid that Christ hath given Some Pastours , some Doctours ; but his words are, Ephel. iv. 1 1. that he gave some Pastours and Doctours, having faid afore that he gave some Apostles, some Evangelists, some Prophets, distinguishing those, but comprising these.) If Teaching and Preaching must make two offices, as then they were two graces, why shall not Exhorting come in for a share, and demand that there may be an office instituted for the purpose of it, as well as for Teaching, which it standeth in equipage with, Rom. xii. 7, 8? why should not the word of Wisdome and the word of Knowledge do the like? for these, mentioned 1 Cor. xii. 8. are of perpetuall use, although Prophesies and strange languages were but for the time. There is one good reason to be given, and no more: Because perpetuall Ministeries are one thing, temporary Gifts are another thing: Those we know, by the institution of them in Scripture, by the office of them specified in the Acts and in the Epistles, by the practice of them in all ages of the Church; these we kno w were in time of the Apostle, but not instituted for Ministeries, because

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not continued. The Office of Presbyters we know was both for Government and Teaching: Both are found in S. Peters exhortation to the Presbyters of his charge, I. Pet. v. 2. feeding the flock, and over feeing it: both in S. Pauls charge to the Presbyters of Ephelus, Acts xx.28. and afterwards: both in the qualities of Bishops, (that is, as is acknowledged, of Presbyters) wherein Timothy is instructed by the Apostle, 1. Tim. iii. 2. 5. both conteined in that very passage that is alledged to bring in a difference of 103 Presbyters, 1. Tim. v. 17. For those Elders that rule well are fuch as labour in the word and doctrine: Why might not the Apoftle then difference Presbyters by the execution of their functions as well as by the functions themselves? Why might not some Presbyters shew more diligence in the most eminent point of the office, taking speciall pains in the Word and Doctrine, which speciall pains the word womerns fignifieth, and vet others be counted worthy of double honour, and good Rulers, as well in respect of their diligence in the prime point, as of their performance in the rest ? The personall gifts of the Holy Ghost were then distributed on feverall persons, as the Apostle sheweth, that all might be usefull, and such indowments, in the time of spirituall graces, might be imployed to the edification of affemblies, F 2 25

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as well as the gifts of ruling, to affift the Presbyters in their office of Government: But he that would take order now, that who could pretend a gift in ruling, should be helpers in government; or in the word of Wifdome and Knowledge, should stand up to edifie affemblies, might foon find more help in government, more words of Wildome and Knowledge, and in time more prophelying, then himfelf would defire. Well may we turn the world into confusion, if we think to do what then was done; but shall never find any Ministeries of place and succession in the Church but Presbyters and Deacons (for of the coming-in of Bishops hath been faid) to the parts of whose office, confisting in Ruling, Teaching, and Ministring, all those other gifts of the holy Ghost are to be referred as affistant at that time; and from whose office, and the ordinary bleffing of God upon it, the effect of them all is to be expected at this time. For let meask, What is become of those Doctours, distinguished from Passours, in all succeeding ages? Where have those ruling Elders hid themselves, that they were never feen fince the time of the Apostles ? Is it possible that the whole Church should conspire to suppresse such an institution of our Lord and his Apostles almost as soon as it was made? Or is it imaginable, had it not been suppressed, that all EccleEcclefiasticall writers, wherofthere is such ftore. should conspire so farre to suppresse the remembrance of it that among them all there is not one witnesse produced to depose for them, unlesse it be by those, that bring the meaning with them, which they defire to find in their writings ? Were we alive in Tertullians time, we might go into the affemblies of Christians, and see with our eyes 106 what now will not be believed, though it be told us in terms plain enough to them that will understand, when he faith as afore, President probati quique seniores bonorem non pretio sed testimonio adepti. We might see them fitting in the head-room of the Congregation by themselves apart from the people: whereupon they are called by him otherwhiles Orde and Confessus. And were there occasion to see any of them censured to the losse of his office, we might see him for his punishment fit and communicate in the rank of the people. It hath not been my lot vet to meet with any thing in Ecclefiafticall Writers, or out of them, to bear an appearance of this difference, but onely those words afore quoted of the commentaries under S. Ambrose his name upon 1. Tim. v. 1. Unde & Synagoga, & postea Ecclesia Seniores babuit, fine quorum confilio nibil agebatur in Ecclesia. He speaketh, in the time past, 107 of that which had been in the Church and was

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was not; and without doubt giveth men of excellent abilities, men of incomparable meritin the Church, occasion to mistake his meaning, as if he had spoke of a fort of Presbyters which had been in the Church and now were not: whereas they should have taken the whole clause with them, whenhe faith , Unde & postea Ecclesia Senieres habuit, fine quorum confilio nihil agebatur in Ecclefia; and then his meaning had been plain, as in truth it is, That the Church once had Presbyters that joyned advise with the Bishop in all Church-matters; which my defire is to prove was so from the beginning, and which he complaineth was now otherwise. For so S. Hierome, about the same time, manifestly declareth that he thought an alteration in this point was come to passe, when he faith, that at the first Churches were governed by common advise, but afterwards all was referred to one, hereupon exhorting Bishops to communicate the government of their Churches with their Presbyters, as Moses did his with the Sanedrin of Ifrael. And this further appeareth by that which followeth in the faid Commentaries, Quod qua negligentia obsoleverit, nescio, nisi forte Doctorum quorundam de sidia, vel potius superbià, dum foli volunt aliquid videri; Which, by what negligence it came out of use, Iknow not: Unlesse, by the sloth, or rather pride of

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of fome Doctors, defiring that nobody feeme any thing beside themselves, impuring the change to the negligence of Teachers, or to their pride : and therefore they are Teachers that were called Elders afore; and through their negligence, or the Bishops taking all on themselves, all came into their hands: which perhaps may be referred to that which by and by shall be faid, that the Bishops afterwards in some parts took the office of preaching in the Mother-Church, where they lived, in a fort to their peculiar, not suffering 109 the Presbyters to preach in their presence. Which office of preaching neverthelesse, as the matter is now, being become the necesfary charge of Bishop and Presbyters (remporary graces being ceased, and Dioceses divided, Churches built, and means affigned) as it is without doubt and alwayes was accounted, in regard of personall performance, the most excellent work they are able to contribute to the service of God, so is it for the use of edification, as much to be preferred before other their imployment, as Prophelying is by the Apostle preferred before fpeaking with strange languages: Alwayes provided (fince we must not now presume upon immediate inspirations, but expect Gods ordinary bleffing upon humane indeavours) that men and abilities may be stored for the work, before the work be cut out for them. F 4

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them, so as the honour and reverence thereof may by preserved without offense. For,
as the Apostle saith, that if unbelievers
should come into the assemblies of Christians, and heare them nothing but speak
languages which most understood not, they
would say they were mad: So, if the enemies of our Profession should heare in our
Churches a great deal of tongue, but the
meaning of the Scripture not in it, needs must
this bring an evil opinion upon it.

CHAP. X.

Offices of Divine Service, performed in chief by the Bishop: after him by the Presbyters. Order of Christian Assemblies appointed by Bishop and Presbyters. Maintenance of the Church and Poore disposed of likewise.

VEII then, this particular of labour in the VV ord and Doctrine is out of doubt common to Bishop and Presbyters both. It is that which S. Peter most aimeth at, when he exhorteth those whom he calleth his fellow-Elders to the office of feeding the flock: It is that which S. Paul for the most part expresset, when he exhorteth the Presbyters of Ephesus to take heed to the flock which they were to feed, Acts xx. 28. according to his example, that ceased not to warn every one night and day with tears, verse 31. teaching the both in publick, and from house to house, as it is afore, v. 28. And we shall find this office of

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teaching and instructing the Church, to rest afterwards upon the Bishop in chief, and upon the Presbyters in consequence, whether in private upon particular occasions, whereof we find much argument of practice in S.Cyprians Epiftles, or in publick in the affemblies of Christians. For thus the matter went afterwards, the principall parts and offices of Divine service, that is, the Sermon and the celebration of the Eucharift, were wont to be referved to the Bishop, in honour of his place and the eminence of it, unlesse he were absent, or it were disposed of otherwise. Which I take to be the reafon why Justine Martyr, in the place alledged afore, related, that the Sermon was wont to be made, and the Eucharist celebrated by the mensie, which name compriseth Bishop and Presbyters both, as hath been faid; because the office belonged to the Bishop in the first in place, to the Presbyters in case of his abfence, or the like. And you shall heare even now Ignatius his argument to perswade the Ephelians not to affemble for the Eucharift, but with the Bishop; For, faith he, if the prayers of one or two have that force , that Christ is in the midst of them, much more the prayers of the Bishop and Church; Therefore it was the Bishop whose prayers the Eucharist was celebrated with. And in the Life of S. Augustine is related, that it was not the custome for

for Presbyters to preach in the Churches of Africk, (that is, not if the Bishop were present) whereupon the Bishop Valerius being a Greek, and not so fit to speak to the people in Latine, brought that into use there, which he had feen practiced in the East, and affumed S. Augustine to assist him by preaching in his presence. The Commentarie under S. Ambrose his name fo often alledged, having faid, upon Ephel. iv. 11. as we had it afore, that, at the first, all forts preached in the Church, but afterward sit was otherwise fettled, profecuteth it with thefe words, Unde nanc neque Diaconi in populo pradicant. wherefore now, neither doe Deacons preach to the people. And of Baptizing, Tertullian 1. De Baptift. c. 17. Dandi quidem jus habet summus sacerdos , id est , Episcopus , dehinc Presbyteri & Diaconi, fed non fine autoritate Episcopi propier Ecclesia honorem, que salve Calva pax eft. The Cheife Priest truly, that is, the Bishop, hath Power to give it, then the Presbyters & Deacons, but not without the Authority of the Bishop, for the Honor of the Church, which when it is fafe, then is peace fafe. To shew us, That all services of the Church, even to baptize, belonged in chief to the Bishop, in respect to his place; that, for the same reason, the Presbyters were filent in their presence, and the Deacons not suffered at all to preach at that time. Now

Now as the office, common to Bishop and Presbyters, was and is feen in the fervices of the Church, fo was it also seen in appointing 116 the affemblies of the Church for that purpole. This we have here to observe out of Ignatius his Epiftles, in confequence to that which was produced afore out of S. Paul and Clemens, concerning the diforders of the affemblies at Corinth; that, to correct them, and to prevent the like, the order of the peoples Oblations, of the Presbyters celebrating the Eucharist, of the Assemblies of the Church for that purpose, was regulated by the appointment of the Bishop and Presbyters. His words are thefe. Epift. ad Smyrn. " סעו בצלו בנו משוו זצ בחושונים אינו בו במחוולוי, צדב שפוסקבורוי, En Suciar TESTROUIZEVETE Boxle Shirther, That without the Bishop , neither might any man Baptize, nor the people bring their offerings, nor Presbyters confecrate the Eucharift , nor both celebrate the feasts of Lave used at these assemblies. And, for the purpose of this particular it is, that he is so earnest and frequent throughout 116 his Epiftles, in exhorting to be subject to the Bishop and Presbyters. Epist. ad Trall. O cords 78 Bumasneis wo ra Sa ejs ba. di o zi u nauses 70 om-ण्यांक के प्रवाद कारविधारं हुड़ाइ' के हैं देवारेड़ कें प है मेंड़ ठिदाए के प्रकार केंस Proxime if Tapeo Bullpar na apianar, Hethat is within the Altar, saith he, is pure: wherefore he obeyeth the Bishop and Prosbyters: But he that is without, is he that doth any thing without the Bishop

Bishop and Presbyters. He that is without the Altar, in Ignatius his terms, that doth things without the Bishop and Presbyters , is meant of those of the people that assembled, or those of the Presbyters that celebrated the Eucharift, without the Bishop and Presbyters or their appointment: which was called erecting Altar against Altar in the Primitive time: For fo Ignatius again in the Epifile to the Ephefians, Let no man miftake, faith he; if a man be not within the Altar, he 117 cometh short of the bread of God. For if the prayer of one er two be of fuch force, that Christ standethin the middest of them, how much more shall the prayer wherein the Bishop and Church agreeth (that is, at the Eucharift, which he spoke of when he mentioned the bread of God afore) prevail? And therefore in the end of that Epiffle, υπακέοντις τω δητοκόπω κ' το πρεσζυτερίο, άπιelo más w Savoia, eva aprov khã vres, o bos papuaxov a Javanas, Obeying the Bishop and Presbyters without difiraction of mind , treaking one bread , which is the medicine of immortalitie. A plain case: The intent of his exhortations is, to perswade them to affemble without schisme, because that , to affemble and celebrate the Eucharist besides the Bishops appointment was then the due marke of a schismatick. And, that the Presbyters concurred with him in ordering these matters, appeareth by the obedience he requireth to both: And so still in Ignatius

tius the Presbyters are affistant to the Bishop in all things. And this is the meaning of that vith Canon of the Councel at Gangra, whereof the tenour is, If any man affemble in private beside the Church , and will perform Ecclefissical Offices in contempt of the Church. no Presbyter being there with affent of the Bishop , let him be anathema : Providing herein against schisme, as the occafion of that Councel evidenceth. Wherewith agreeth the xxxii. Canon of the Apoftles. And in the viith and viiith Canon next following of the same Councel, there is provision against bringing or receiving oblations otherwise then to the Church, beside the Bishops mind, or his that is trusted for these things, for the benefit of the poore, under pain of anathema: The heavinesse of the sentence proceeding upon the mark of schisme, which the action forbidden import. 119 eth, though there is in it a respect to the maintenance of the Church and poore, arifing for that time out of the oblations of Christian people, the dispensing whereof was then another particular of the office common to Bishop and Presbyters. For, as we reade Acs xi. 29. that the benevolence of the brethren of Antiochia was directed to the Elders at Jerufalem by the hands of Barnabas and Saul, though the feven Deacons were made afore to attend upon the poore; fo are we

we not to think that their office went fo high as to dispose of their maintenance, but to execute the disposition of Bishop and Presbyters. For when the Church of Antiochia mainteined foure thousand poore, as is read in a passage of S. Chrysostome, the Church of Rometwo thousand and five hundred in Cornelius his time, as is to be feen in his words related by Eusebius, Ecclef. hift. vi. 43. it is not reason to imagine that all this means was put in the power of the Deacons: Whose office S. Hierome well expresseth when he calleth them menfarum ac viduarum ministres, as those that ministred, not disposed of their maintenance. (Though perhaps the advantage of fingring money was it that made them take so much upon them in his time, whereof he complaineth) Nay, it is plain, this must rest in the power of Bishop and Presbyters, by the portions and divifions thereof, wherein each of them had interesse, as his maintenance; whereof we find remembrance in S. Cyprians Epistles. In the last Canon of the Councel of Antiochia is provided, that the Bishop shall not alienate the Church-goods (which, though immovable, were given for the same purpose) without confent of his Presbyters. And in those which are called the Canons of the Apostles (which the world knoweth are not theirs, but yet do expresse very ancient customes

customes of the Church) Can. iii. & iv. having ordered what sorts of first-fruits should be sent to the Church, what home to the Bishop and Presbyters, it followeth, Now it is manifest that they are to be divided by them among the Deacons and Clergy: to the Deacons, for the maintenance of the poore; to the Clergy, for their own: VVhere you see the interesse of the Presbyters in disposing of such oblations.

CHAP. XI.

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Of the discipline of Penance. Those that have the Keyesremit sinnes by prescribing Penance. The intercession of the Church. Particular persons excommunicated among the Jews. Our Lord probibiteth their course among his Disciples. Two degrees of Excommunication as well in the Church as in the Synagogue. The Keyes are given to Bishop and Presbyters. The interesse of the people, and what is required at the hands of the Common wealth.

There remaineth now two particulars of the office common to Bishop and Presbyters, wherein the people also claim their interesse: the one is the discipline of Penance; the other the making of Ministers: The due course whereof assigned by our Lord and his Apostles will best be discovered, laying together first what we find of them in Scripture, and then comparing of it with the pro-

proceeding of the Primitive time, which we shall perceive the right to go along with. The Keyes of the Kingdome of heaven are given by our Lord to the first of his Disciples, in these words, Matth. xvi. 19. And I will give thee the keyes of the Kingdome of Heaven : and what foever thou bindeft on earth, Shall be bound in Heaven; what soever thou Shalt loofe on earth, shall be loofed in Heaven. If mens minds were not possessed with prejudice, it would foon appear to be the same power that is given to all the Apostles John xx. 24. Whosesoever sinnes ye remit, they are remitted unto them, and whose sever sinnes ye retein, they are reteined. But Matt. xviii. 17, 18. to the fame purpose, though more at large, And if he shall neglect to heare them, tell it unto the 124 the Church: But if he neglect to heare the Church, les him be unto thee as a beathen man and as a publica. Verily I say unto you, what soever ye shall bind on earth, shall be bound in heaven; and what soever ye loose on earth, shall be loosed in heaven. To this must be added the proceeding of the Apostle, in delivering to Satan the incestuous person at Corinth. 1. Cor. v. 3, 4, 5. which he also did to Hymeneus and Alexander. 1. Tim. i. 20. Now, in the practice of the Primitive Church, those that exercised this power, were in part Judges (Censours you may call them, if you please) and in part Physicians. Both parts com-

compriled in S. Cyprians words, Ep. 5 T. Vbi lapfis nec censura deest que increpet, nec medicina que fanet. Where the lapfed want neither censure to reprove, nor medicine to cure. Judges they are in shutting Gods house upon offenders, and binding their fins upon their consciences. And the effect of this censure fuch, (supposing the proceeding of it to 125 be due) that, as the disease of sin is not to be cured without the medicine of repentance, no more can this knot wherewith finnes, notorious of thefelves, or otherwise known, are tyed to mens consciences, be undone without known repentance. For, fince the worst of the souls sicknesse consisteth in not acknowledging her disease, it pleased God to give his Church power and charge to constrain offenders to take their Physick, which the grief of bodily diseases is able to do alone. Physicians they are then, in prescribing the medicine of Repentace: and in thatrespect alone are truly faid to remit finnes. God himfelf faith not to the Soul, I absolve thee from thine offenses, but upon supposition of the means, his own gift of repentance, that worketh the cure : so farre it is from the power of his creature to pronounce forgivenesse with- 126 out knowledge of the effect which the medicine of repétance hath wrought. But if we fay true when a Physican is said to cure a mans disease, though all the world know he doth no

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no more but prescribe the medicine, or, at the most, see it applyed; with as good right is it to be faid that mens finnes are cured by the that prescribe the course by which they are cured. Onely, whereas he that is cured of a bodily disease is able to tell himself when he is well; he that is once sensible of the maladies of his foul, is not eafily fatisfied when the cure is done: It hath therefore pleafed the goodnesse of God to provide an office and charge in his Church to affure men of forgivenesse of sinnes upon due knowledge of repentance, by taking away that knot wherewith they remained tied upon their consciences. Firmilianus Bishop of Cafirea Cappado-127 cie in his Epistle to S. Cyprian, the lxxvi in number of his Epiftles, thus writeth, Lapfis quoque fratribus per pænitentiam medela quaratur. Non quasi à nobis remissionem peccatorum confequantur, seaut per nos ad intelligentiam delistorum fuorum convertantur, & Domino pleniùs satisfacere cogatur. And a cure may bee fought for the brethrenthas are fallen , by Penance. Not as though they get remission of fins from us , but that by us they may bee converted to the knowledg of their fin, & constrained more fully to fatisfy the Lord, And this another difference between Physicians & the Power of the Church, that Phylicians cannot confranin any man to take their medicines: The Church may & must put him from the Church,

Church, that refuseth the medicine of Penance. To this purpose was the time and order and fashion of Penance regulated in the ancient Church, that the diseases of the foul might receive every one their competent cure:and therefore it is plain that among them it was a favour to be admitted to Penance, in opposition to Novatianus. Qui nemini dandam pænitentiam putavit: who thought that Penance was to bee granted to no body , faith Saint Ambrofe, De Panit. 2. 1. exhorting men to repentance indeed, but leaving them for pardon to God who had power to give it, as his Disciple Socrates writeth Eccles. bift. iv. 13. That is, not imploying the power of the keyes, and the benefit of it, 128 to the cure of their offenses. Whereupon S. Ambrose, you see, calleth it dare pænitentiam, as on the offenders fide it was then called petere pænitemiam, demanding and granting of Penance. For this cause it was that this medicine of repentance was wont to be joyned with the prayers of the Congrega-tion, but in the chief place, of the Bishop and Presbyters; which, if repentance be Phylick, is correspondent to that which is given to make Physick work: And this is called in Tertullian, Presbyteris advolvi, Caris Deiadgeniculari, Omnibus fratribus legationes deprecationis sua injungere; To fall downe to the Presbyters, to kneele to those that are deare to God.

God to charge all the brethren with embassies of intercession for them. And in S. Augustine, Gemitus columba, the Mourning of the turtle, procuring their release at Gods hands. And to this purpose was the Imposition of hands so often repeated in Penance; because, as S. Augustine saith of it in Confirmation, 129 (wherein he followeth Tertullian: the one in these words. Quid enimest impositio manuum nisi oratio super hominem? for what is imposition of hands but Prayer over some body? the other afore him in thele, Dehine manus imponitur per beneaictionem advocans & invitans Spiritum Sanctum; then is the hand imposed, calling & inviting, by benediction, the H. Gloft. That it is but a Ceremony of benediction, imploring the overshadowing of the Holy Ghost which it representeth.) So was it in Penance nothing else but a form of benediction, interceding for their reconcilement. This may very well be thought to be the intent of the words of our Lord, in the Gospell alledged, Marth. xviii. 19. For, having delivered to the Church the power of binding and loofing in the words recited, it followeth ftraight, Again, I fay unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven: for where two er three are gathered together in my Name, 130 there am I in the midst of them. For as in the words

words next going afore, he sheweth how mens fins are bound and loofed, to wit, by the power which he giveth his Church to that purpose, so he may well seem in the next words to point at the course by which this power may become effectuall to the loofing of finnes; to wit, the intercession of the Congregation of Gods people. At least, thus much hath been observed by men of excellent learning, that lamenting is a work specified by the Apostle himself, in the bufinesse of reducing offenders by Penance, 1. Cor. v. 2. Te have not lamented, to put away such a transgression from you. And again, 2. Cor. xii. 20. I fear that, when I come unto you, I shall not find you such as I desire, and shall bewail many which have sinned already, and have not repented of the uncleanne ffe, and fornication, and lasciviousnesse that they have committed: meaning that he should put them to Pe- 121 nance, by consequence. This maketh the interesse of the Congregation in the work of Discipline to be considerable, but intituleth it not to the keyes of Gods house. For, to conceive our Lords meaning aright, let us take notice, that there was among the Jews much use of excommunicating by particular persons; (as is to be seen in their writings: Maimoni in Talmud Torah, c. 7. Arba Turim, or Shulchan Aruch , in Fore Deah , Hilcorb Niddui Ucherem) and that many times upon caules

causes of their patticular interesse: For example, a Rabbi or Rabbies Mate was able to excommunicate for his credit, when he found himself slighted. True it is, they count it commendable in a Rabbi to passe over all disrespect to himself in private, but he that shall do it in publick, they bind him toremember it, and watch his party like a Ser-

pent, till he feek favour and reconcilement; Maimoni, n. ult. And true it is that, in some cases, they void excommunication that is grounded upon particular interesse, and not for the honour of God, Fore Deah out of the Hierusalem Talmud, and R. Foseph Kare upon it, f. 364. And generally, he, that excommunicateth without cause, is to be excommunicated himself; (it is the last of twenty foure causes for which they excommunicate) but what disorders might come upon such practice, is easie to imagine. And therefore there is great cause to think, that our Lords words whereof we speak are aimed on purpose to abrogate this course among his followers, though covertly, to avoyd offefe. For two things he prescribeth in opposition to it; first, to aim at a brothers reformation and nothing else in all the proceeding, Mat. 18.15. If thy brother shall trespasse against thee, go and tell

sign him his fault between thee and him alone: If he shall heare thee, thou hast gained thy brother.

The second is, that they shall proceed no further

further then contestation in private; the rest he prescribeth to be referred in publick to the Church : So it followeth , But if he will not heare thee, then take with thee one or two more, that in the mouth of two or three witneffes every word may be established. And if be shall neglect to heare them, tell it unto the Church. Now this word, Ennancia, the Church, as also overage), is first used in the Greek of the old Testament, to fignifie the Congregation of the people of Ifrael. The Jews that have lived fince the Prophets have espoused and appropriated this later word the Synagogue, to fignifie, fometimes the whole body of that Nation, or rather of that Faith, (as among the Fathers the Synagogue standeth for the Jews, in opposition to the Church of Christians) fometimes particular Congrega- 13 tions of it, and by consequence the place of their affemblies, as in the Golpel, He loveth our nation, and bath built us a Synagogue. And just so in all respects is the word Eccl #-SIA, the Church, uled in relation to Christians, our Lord in the Gospel having begun to appropriate it to the Congregation which he now began to institute, Matt. xvi. 18. Upon this reck will I build my Church : and in the text in hand, Matt. xviii. 17. Tellis to the Church. So that it must not be denied, it is not usuall for the Church, which signifieth the whole Congregation of people, to fienifie

gnific the chief part of it. But it is as certain on the other fide, that, looking backward to the Synagogue upon which our Lord reflecteth, as was faid, fuch censures as these are whereof our Lord speaketh, proceeding from the publick, (private ones being ex-135 cluded as hath been faid) iffued all from the Courts of Justice mentioned afore, without respect to the Congregation of the people. As thus: There were among them two degrees of Excommunication and no more: the leffe called my, that is, Separation; the greater or Anathema; and the effect of them. to cut a man off, more or lesse, from the Congregation of the people, (as is to be feen in the late most learned work, De Jure Nat. & Gent. fec. difc. Ebr. 1v. 9.) The ordinary fentence of Separation, which is that we spake of afore, was for thirtie dayes, unlesse the Court thought fit to abbridge or inlarge the term: for that time no man must come within foure cubits of him that flood excommunicate, belides those of his house; he must not be reckoned among three which is the number required at Bleffing of meat ; he must not be reckoned among tenne, which is the number required to make a Synagogue:under that they go not to prayers in the Syagogue. And how it is in the power of the Court to aggravate this, is to be feen in Shulchan Aruch, as afore Num. x. At thirty dayes end they

they iterated the sentence, and stayed thirty dayes more: If then he stood out, it was in their power to excommunicate him with curses, which is that which is called Anathema. With these the proceedings of the Christian Church keep some correspondence, according to Scripture. For when our Lord faith, If he heare not the Church, let him be unto thee as a Heathen man and as a Publicane, he intimateth withall a course the Church had to take for his correction and amendment that should give ear to it. Which though it might perhaps end in a verball admonition of the Church and reall amendment of the party, yet those that were under the discipline of 137 Penance, we know, were in a fort excomunicate, because they were not admitted to the Communion of the Eucharist, besides that (as those which were separated among the Jews) they put upon them the state and fashion and habit of mourners: And I shewed afore what we find in Scripture, to argue this course directed by our Lord, and practiced. by the Apostle. But here was a difference, that in that state we find not that a man was cut off from the conversation of Christians. those weh were admitted to Penance being alwaies accounted in the way of falvation, fuppoling the performance of their injoyned Penance. That was the effect of that grievous censure whereof our Lord speakerb, Let

Let him be unto thee as a Heathen man and as a Publicane. Not because he meaneth to forbid Christians to converse with Heather men and 138 Publicanes, who, being to be converted from among them, must needs be compassed with them on every fide : And therefore that cafe the Apostle hath resolved, 1. Cor. v. 9, 10. where he informeth them , that , whereas he hath written to them not to converfe with formicatours, his meaning was not to forbid them to converse with the fornicatours of this world, that is Gentiles, or with the coverous, or extortioners, or with idolaters: for then must ye go out of the world; and as it followeth verf. 12. For what have I to do to judge those that are without? do not ye judge those that are within? But our Lords meaning is, that Christians should shew that respect to a brother that should be refractary to the Church, as the Jews did then to Gentiles and Publicanes. which the Apostle secondeth there, vers. II. Now I write to you not to converse, if any man that is called a brother be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one, no not to eat: which is to avoid them, as the Jews did Gentiles & Publicanes. And the fentence whereupon this is to be practiced is intimated in the next verse, For what have I to do to judge those that are without? do not ye judge thole that are within? And this censure it feemeth the

the Apostle presupposeth when he writeth to Titus iii. II. A man that is an Heretick, of. ter the first and second admonition , reject. For his meaning is not to instruct Titus alone what he in his person should do, but in the person of Titus to instruct all the Church, to reject and avoid refractary Hereticks: and therefore, in the consequence of avoyding them, it feemeth he intimateth the cenfure whereupon they are to be avoyded. The same censure against the incestuous person at Corinth he intimateth by the same consequence, when he faith, 1. Cor. v. 13. Therefore put away from you that wicked perfon, which he calleth giving over to Satan in the fame case vers. 5. afore; and in the case of Hymeneus and Alexander, 1. Tim. i.20.and which he fignifieth 1. Cor. xvi. 22. If any man love not the Lord Jefus, let him be anathema Maranatha: where anathema is the term that cometh from the Synagogue, and so doth the other as some men think. So that this censure cutteth men off from the conversation of Christians, which forfeit the privileges to which they pretend, and so delivers them to Satan by consequence; as those that lodged without the camp of Israel were in danger to be lickt up by the Amalekite. Which course neverthelesse, as it was prefervative in regard of some members, that they might not be tainted, as the Apostle fignifi-

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fignifieth when he faith 1. Cor. v. 6. Know 141 ye not that a little leaven leaveneth the whole lump? So was it medicinall in respect of the fick, shame and grief being a good way to the cure: which the Apostle seemeth to respect when he directeth , 1. Cor.v.6. to deliver him to Satan for the destruction of the flesh, that the spirit might be safe in the day of the Lord Jesus; and I. Tim. i. 20. whom I have delivered to Satan that they may learn not to blafpheme. This is the correspondece between the proceeding of the Church and Synagogue. And therefore, as, looking backward to the Synagogue, whereupon our Lord reflecteth when he faith, Die Ecclesia, we see to whom they had recourse; so shall we see, looking forwards upon the Church, which our Lord pointeth towards in the same words, to whom he directeth his followers to have recourfe. The Keyes of Gods house are given in the Gospel to S. Peter, with the effect of binding and loofing, and the same power to all the Apostles, in equivalent terms of reteining and remitting finnes: For if there were advantage, it were an inconvenience that in the third place the power of binding and loofing should be given to the Church, which is pretended given to S. Peter for a privilege beyond the Apostles. Well then might S. Cyprian argue, Epift. 27. that, because our Lord promised to S. Peter the keyes of his

his Church, therefore the acts of government of it were to passethrough the Bishops hands, and without him Apostates could not be reconciled. And it is the same which S. Augustine affirmeth so oft as he teacheth (which many times he doth) that S. Peter, in receiving the Keyes, represented the Church, as Ep. 79. Si hoc in Ecclesia fit (he speaketh of binding and loofing) Petrus quande claves accepit, Ecclesiam fanctam significavit. If this bee done in the Church, then Peter, when hee received the Keyes, represented the Church. For what was promised to S. Peter was given the rest of the Apostles; but 143 was to rest in the Church, to which it is also given in the same terms; as S. Cyprian is willing to acknowledge, so oft as he calleth the Presbyters his Colleagues, and profeffeth to do nothing without their advise. So that it is not possible to give a more impartiall meaning to the words of our Lord in the Gospel, then the practice of those times hath expressed, when that power was exercifed in common by the Bishop and his Presbyters. This it is Tertullian hath shewed us, Apolog. c. 39. alledged afore, where having commended the gravitie and integritie of Ecclefiasticall censures, to shew by whom they were done, he addeth as afore, Prasident probati quique seniores, honorem non pretio sed testimonio adepti. And S. Augustines words arc

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are plain, which we had afore, Veniat peccator ad Antistites per quos ipsi in Ecclesia claves 144 ministrantur, & à prapositis sacrorum acciplat fatisfactionis fue modum. And in S. Cyprian there is so much mention of reconcilement by imposition of hands of the Bishop and Clergy, that I will fay no more of it, because this point of all the rest hath continued a chief imployment of Presbyters, in the corrupt and pernicious opinions and customes of the Church of Rome. Let not any man think now that the Apostle communicateth this power with the Congregation of the Church of Corinth, when he writeth to them, 1. Cor. v. 4, 5. being affembled with his Spirit, to deliver the incestuous person to Satan. For it is plain, that the fentence is given by the Apostle, vers. 3. where he writeth, For I verily, as absent in body but present in spirit, have judged already, as though I were prefent, concerning him that hath fo done this deed. And, to cause this proceeding to be the better di-145 gested, he hath vouched his power in the end of the chapter afore, verse i8. Now some are puffed up, as though I would not come unto you: but I will come unto you shortly, if the Lord will, and will know, not the speech of the that are puffed up, but the power. What will you! Shall I come unto you with a rod, or with the spirit of meekneffe ? Which power otherwhiles he fetteth before them, in case of their disobedience. And

And therefore it must be acknowledged, that he writeth to them to fee his fentence published, ratified and executed, which the Presbyters there had either neglected to do. as was touched afore, or perhaps were not able to bring the people under the discipline of Christs Kingdome; which must needs oblige the Apostle to interpose. And therefore the Italian gloffe of Diodati, which maketh the Apostle in this place speak of asfembling the Pastours and Guides of the Church, as in Matth. xviii. 17. though in 146 effect true, (because for certain, what is to be acted by the Congregation, therein the Presbyters are to do their part, by the meaning of the Apostle) yet must leave us room to think, that the words are to be understood of the publick affemblies of the Church there for Divine service, seeing we find in Tertullian, the place afore quoted, that thefe cenfures were exercised at and in the assemblies of the Christian people: Ibidem etiam exhortationes, castigationes, & censura divina, faith he, speaking of their Assemblies. And S. Cyprian, in the great case of those that fell away in persecution, writeth to the Presbyters, that he doth not think to do any thing in it, without their counsel, & the consent of the people. And this without doubt is the reason why the Apostle writeth in these terms 1. Cor. verf, 12. For what

147 what have I to do to judge those that are with.
out? do not ye judge those that are within? speaking to the Church in generall, (though the fentence passed, as hath been faid, by Bishop and Presbyters) because matters were censured in the Congregation, and executed by the people: And thus the practice of that time giveth a reason without straining, why our Lord seemeth to refer these matters to the Congregation, when he faith, Tellit to the Church; because they passed at their assemblies, though under censure of Bishop and Presbyters. And great reason there is why this regard should be had by the Apofile, and by the Church afterwards, to the people; becanfe the Church, being a meer spirituall Commonwealth, and not indued with temporall frength, fo much as to execure those sentences which the power of the keyes given by Christ obligeth it to in-148 flict, (alwayes fetting afide that power of working miracles, which was in the Apostle, upon which fome think he reflecteth in some passages of those Epistles) requisit it was then, the Congregation should be satisfied of the course of those proceedings which must come into execution and effect by their voluntary submission to the will of God and the office of his Ministers: And as the matter is now, that things of this nature proceed not upon mens private consciences and judgements

ments in particulars, but upon generall rules of common right, requisite it is that the Common-wealth have fatisfaction of those laws according to which the Church now must proceed in their censures, it being acknowledged, that they cannot proceed with effect, but by virtue of those laws that are put in force by the fecular arm. But as it is now no longer time to leave matters to the Conscience of mens places, which may be re- 149 gulated by laws, which experience maketh commendable; fo is it no longer time to expect at the peoples hands voluntary submiffionto the discipline of the Church, further the it is inabled by the laws of the kingdome to exercise it. And therefore it is much to be wished, that the laws, by which the Ministers of the Church are inabled, directed, conftrained to exercise this prime part of their office, may prove so sufficient, and that the power of the keyes, given it by our Lord in the Gospel, may be softregthened by the secular arm, and rules put in force by it, that it may be able to reduce all hainous and notorious offenses under the discipline of Penance, and to cut them off from the Church that refuse it. Is it to be believed, that our Lords intent was, in fettling such a power as this is, that it should take hold of sinnes of incontinence or the like, letting all others, of as deep a 190 stain, and as well known, escape uncensured?

Or could any man devise a more puissant means to discountenance malefactours in a Christian Common-wealth, then that which our Lord hath appointed, by making them know, that, when they have fatisfied the laws of the kingdome, with loffe of goods or fame, or have escaped with life by the gentlenesse of them, the fact being proved, neverthelesse they can not communicate with the people of God, till the Church be fatisfied of their correction and amendment? Nay, shall we imagine, that the institution of our Lord Christ is satisfied, and in force in a Christian Common-wealth, so long as the case of particular offenses, upon occasion whereof it is fettled by him in the Gospel, is scarce understood among us, because it is fo farre from common practice by the laws 151 of the kingdome? whereas it might eafily appear what an excellent and charitable course our Saviour hath chalked out to us, if a good Christian heart, desirous rather of his brothers amendment then of his own fatisfaction, and able to make an appearance of fuch an offence, as our Lord intended, by witnesses, the Church, inabled by rules of law, established by the secular arm, should call the person offending to the acknowledgement of wrong on his fide, cutting him off in case he resused amendment. Thus much for certain, if the zeal of well-affected Chri**flians**

Righs towards the Rate of this Church did not militake the true mark, the discipline of Penance must needs be thought one of the first points to be reformed in it. And then, the rest of that satisfaction, which the people can demand of the Church, will confift in not releafing the correction inflicted, untill 152 there be reasonable appearance of the effect wrought by it. For if, in S. Cyprians difcipline, the people refted to unfatisfied of fome whom his gentleneffe had reconciled, that they were hardly perswaded to admitt them to communicate, as he writerh Epift. 55; just cause have good Christians to be scandalized, when they fee them admitted to communicate, of whose offenses they are sure, but have no cause to be sure of their amendment.

CHAP. XII.

153

Of Ordinations what is remembred in Scripture. The course held in the Primitive Church. The Election and constitution of Bishops upon what grounds. Presbyters had their part in Ordinations: Xlegaria was not Election by holding up bands. Ordination of Deacons for common businesse of Churches. The interesse of the people is satisfied in the course now practiced. What the Primitive form required in the Constitution of Bishops.

As for the constituting and ordaining of Ministers, which is behind of my pro-H 2 mise

mife, these are the particulars remembred concerning it in Scripture, for the most part touched upon occasion heretofore, Acts xiii. 3. And when they had fasted and prayed, and Isalaid their hands on them , they fent them away, Acts xiv. 23. Paul and Barnabas, when they had ordained them Elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed and I. Tim. iv. 14. Neglect not the gift that was given thee by prophecy, with the imposition of hands of the Presbytery; which is 2. Tim. i. 6. by imposition of my hands. And the charge of the Apeftle unto him. 1. Tim. v. 22. Lay hands fuddenly on no man, neither be partaker of other mens fins. And the whole instructions of the Apostle to Timothy and Titus, by whom he had appointed them to be ordained. which must be added the choice of Matthias, and the feven Deacons, where is faid, th & they, the Congregation, put up two, Acts 1.23. and the twelve faid unto them, Acts vi. 3. look ye out among you seven men of honest report, and verse 5. And they shofe Steven and the rest, iss and verse 6. They fer the before the Apostles, and when they had prayed they layed hands on them. Which are alledged by S. Cyprian for the interesse of the people in this businesse. Wherein, we shall discern the course of proceeding in the Primitive Church, by that which is read in an Heathen, (who', being an enemy

enemy to all, can not be thought partiall to any rank of Christians) it is in the life of Alexander Severus, where you have related, how that excellent young Prince, being to promote to the government of Provinces, or the like charges, was wont to fet up the persons names, inviting the people to come in against any of them upon any crime, whereof they could make evidence, upon pain of life if any failed in it. And then it follows , Dicebarque grave effe, cum id Christiani & Judai facerent. in pradicandis Sacerdosibus, qui funt ordinandi, non fieri in Provinciarum rectoribus , quibus & fortuna hominum committerentur , & capita. 156 And, hee faide it was a heavy case, when Christians & Jews did it in publishing those that were to bee Ordained Priests, that it should not bee done in the Governors of Provinces, to whom, both, the fortunes & persons of men were committed. These words, in pradicandis Sacerdotibus qui sunt ordinandi, the learned Casaubon understandeth to be meant of that publication of mens merits and qualities, which must needs fall out, in discussing the competence of persons put up to the approbation of the people, to be ordained in any rank of Ministers, at the Assemblies of Christians, according to the custome then in practice: which custome S. Cyprian commendeth upon the pattern of Eleazar.

Eleazar, made and invested high Priest by Mofes, in fight of the people, whose interesse he specifieth when he faith, Ordinationes Sacerdotales sub populi assistentis conscientia fieri, ue plebe prafente, vel detegantur malorum crimina, vel merita bonorum pradicentur, ut fic ordinatio justa & legitima qua omnium suffragio & judicio fuerit comprobata. That Ordinations of Priests bee made under the privity of the people standing by, that either the crimes of the badd, or the merits of the good may bee published in presence of the people: And fo a just & lawfull Ordination bee made, beeing allowed by the suffrage & judge-ment of all. But, before mens deserts and 157 qualities could be scanned, it behoved that their persons should be nominated in the first place, the publication whereof is called in the fixth canon of the Chalcedon Councel. Musiculis. where it is provided, Musica Stateauwhos y encouncina, white spec Butepov, white Stakover, white อีงอะ กาน ครีย์ อง รอ อังเฉพบาลสุนตุ รส่วนุลภ , ค นุท ค คินอิร อง EMEANTIE TELEOS À RECENS À MAPTUPIE & XMPOTOVEMUS COMPE ou'flore. That no man be ordained Presbyter er Deacon, or in any rank of the Church at large, unlesse he be published to be ordained in same particular Church of a City or village. That which Is called here & minutes, Pradicatio in Latine, meaning the Publication of persons names that were put up to be ordained, feems to come nearer that which the Historian meaneth

eth when he faith in pradicandis Sacerdotibus, because hereupon followed the examination of their competence, which S. Cyprian declareth to be the interesse of the people. For if we conceive that all men indifferetly had the 158 right to nominate, we must think a great deal of unfufferable confusion must needs follow at fuch affemblies. And the same S. Cyprian, when he writeth to his Clergy, Ep. 24. concerning the ordination of Saturus and Optatus in these words, Quos jampridem communi consilio Clero proximos feceramus, whom long fince by common confent we had made next to the Clergy, excusing himself to them that he had ordained them alone, upon this, that they had before promoted them to be next the Clergy by common advise, sufficiently sheweth, that the course was to advise with the Presbyters and rest of the Clergy about the persons to be propounded to the people. We need then no more to shew us the course of that time. There was, first, nomination of the person to the people: upon their knowledge and approbation of the perfons, and agreement, there followed impofition of hands, wherein confifted the accom- 159 plishment of the work, from whence the whole was called in Greek , xepotovia, as ordinatio in Latine compriseth the whole work whereby they are promoted. In the Ordination of Bishops there must needs be some-H 4 thing

thing particular. By the præcedent which S. Hierome hath recorded us, in the Church

of Alexandria, where he faid afore, that the Presbyters were wont to chuse a Bishop out of their own rank, it is plain, their stroke was the greatest in nominating the person, to be approved by the people, and ordained by the Bishops. And the Commentaries under

Saint Ambrose his name upon Ephes. iv. 11. tell us, that, at the first, the next of the Presbyters in rank was wont to be affumed, (and fomight it well be practiced in some places)

untill it was tried that divers times they fell out to be unfit for the place. Then, faith he,

immutata est ratio, prospiciente consilio, ut non ordo fed meritum crearet Episcopum, multorum Sacerdetum judicio constitutum, The course was changed upon advise, which provided, that a Bi-(hop should not be made by rank, but by merit, to be esteemed by the judgement multorum Sacerdotum, fignifying by this term as well the Presbyters of the own Church, by whom he was defired, as the Bishops of other Churches, by whom he was ordained. For because, according to that which we conceived afore, from the beginning, Bishops were propagated through all Churches, by no other means but by the affiftance of neighbour Churches, that had Bishops afore, hereupon it proceeded to be a custome in the Church, that a Bishop was not made without approbation

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and consent of the neighbour Bishops, from whom he was to recieve impositio of hands, 161 and with whom he was to preferve the unity of the Church, which at that time was actuated by no means, but by the correspondence of Bishops in the name of their Churches. This is the ground of the custome, that, under three Bishops, it was not usuall to ordain one. Novatianus was ordained by no lesse at Rome, in the way of Schisme, against Cornelius who was ordained by fixteen, as we reade in S. Cyprian. But when the proceeding of this businesse came to be regulated by the Canons of Nice and Antiochia, the Church by that time being incorporate in the state of the Romane Empire, then was it thought fit, that a Bishop should be made by all the Bishops of the Province, the Metropolitane, that is, the Bishop of the head City, in chief, without whom nothing to be done. fo that if some few agreed not, the businesse neverthelesse to proceed, and be executed by 162 three at the least. The intent was indeed, so farre as opportunity should serve, that these Acts should be done at the Provinciall Synods of Bishops, to be held twice a year by the fifth Canon of Nice, as may be observed among others, in that which Saint Augustine mentioneth contra Cresc. iii. 26. de vestris majoribus exftat Secundi Tigisitani concilium, cum paucissimis quidem factum, apud Cirtam, post

post persocutionem codicum tradendorum, ut ibi in locum defuncti ordinaresur Episcopus. Of your predeceffors there is extant a decree of Secundus, Bishop of Tigisis, made indeed with a very fewe, at Cirta, after the perfecution for the delivery of Bookes, that there a Bishop might bee Ordanied in stead of the deceased. If no such fell out it was provided, that three might doit, the rest consenting under their hands, Can. 19. Conc. Antioch. Thus, without consent of the Bishops, all proceedings of Clergy and people were quite disabled and becalmed, if any faction, any finister practice appeared in them, and all this upon the charge of the Apostle to Timothy, 163 Lay hands suddenly on no man, neither be partaker of other mens sinnes And, by virtue of their Ordination, a Bishop was established and invefted, fo that a Bishop with Jurisdiction before Ordination, was an estate not yet come into the world, fo long as the primitive custome and rule of the Church was in forces which, it feemeth, fucceeding custome hath brought to passe since. Now of all parts of the office common to Bishop and Presbyters, this of Ordination is that, which the Bishop first began to exercise alone, fo that with S. Chrysoftome, and S. Hierome, it is taken in a manner for granted, that it was to be done by him alone. The one, Hom. 11. in I . ad Tim. The 28 x menter pierne au mer dea Belinen,

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with the total design absentation rue appellurious, Onely in Ordination the Bishops go beyond the Presbyters, that is it alone which they feem to have more than thefe. The other, Ep. ad Euse. Quid enim facie Episcopus except à ordinatione, quod Pres- 164 byter non facie? For, what doth a Bishop, that a Presbyter doth not, excepting Ordination? which a Bishop doth, a Presbyter, as he granteth, doth not. In which nevertheleffe (setting aside the stroke the Presbyters had in making their Bishops) if we take not our marks amisse, we shall find argument enough, at least at the beginning, for the concurrence of Presbyters with him in making of Presbyters, and other inferiour Orders. In the first place, those generall passages of the Fathers, wherein is witneffed, that the Presbytery was a Beach, affiftant to the Bishop, without advice whereof nothing of moment was done, must needs be drawn into consequence, to argue, that it had effect in a particular of this weight. Then, the Ordination of Timothy by impolition of hands of the Presbytery will prove no leffe, within compasse of the Script. Indeed it is well known that the word messuries, in Ecclesiastical 165 writers, fignifieth divers times the office and rank of Presbyters, which fignification divers here embrace, expounding imposition of hands of the Presbycery, to mean that, by which the rank of Presbyter was conferred. But the

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the Apostles words running as they do, மி' காசிசைச்சி இடியிச் சி சடிச்செருமாடிய, oblige a man to ask when he is come as farre as the impofition of the hands, of whom or whose hands they were he speaketh of, which the next words fatisfie ; had it been pura' xeposeriae 78 TproButtpis, the fense might better have been diverted, but, running as it doth with the article, us constosus 7 xupar to aperButtele, with imposition of THE hands, it remaineth, that it be specified in the next words, whose hands were imposed, as in the other place, 2. Tim. i. 6. mil' Sindioras 7 xmparus, with imposition of my hands. Thus this word meso Burieus in the 166 Gospel, Luke xxii. 66. And in Ignatius his Epifiles, fignifieth the Colledge of Presbyters, which hath the nature and respect of a person in Law, and therefore is read in the fingular for the whole Bench, which, being affembled and fet, is called mrideur in both places; and in Cornelius of Rome his Epiftle to S. Cyprian, where he faith, placuit contrahere Presbyterium. But, to put the fignification of the word out of doubt by the circumstance of the sense, call to mind the Prophefies that went before concerning Timothy, and compare his case with the Apostles, and, the prophesies that went before of him in like case, and the imposition of hands which thereupon both received, and fure it willprove an unreproveable ground, to conclude, that,

that, what is expressed in the Apostle, is to be understood of the Disciple, that these prophefies, declaring the purpose to which God hath ordained them in his fervice, occasioned that which they did about both, in giving them imposition of hands: And that as S. Paul received imposition of hands from the Church of Antiochia, so did Timothy from S. Paul, and the Presbyters of that Church, which he speaks of, but names not. Neither are the arguments of this interesse quite worn out of the practice of the Church, either in the point of nominating the persons, or that of imposing hands. For , when S. Cyprian expresseth himself so oft in this particular, that it was not his purpose to do any thing without advice of his Presbyters and consent of his people, it is not his meaning that the Clergy should bear no other part in this work then did the multitude, but, as they were distinct bodies, so, according to his own words, to expect advice from them, as concerning the persons to be promoted, but 168 confent from the people if there were no fault to be found of moment with the perlons defigned. And on these terms the matter stands in the 22. Canon of that which is called the fourthCouncel ofCarthage, where is provided, Ut Episcopus sine confilio Clericorio suorum Clericos non ordiner, ità ut civium assen-(um, & testimonium, & conniventiam quarat. That

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That a Bishop Ordain no Clergymen with

out the advice of his Clergy, fo that hee feeke the confent, & testimony, & connivence of the Citizens. Because the Rule was , as I faid , that Bishops Seas should bee planted in Cities. And as for imposition of hands, we have in the Epiftle aforesaid of Firmilianus Bishop of Casarea Cappadocia (if not rather of the whole act of Ordination) Omnis poteffus & gravia in Ecclesia conflicata eft , in qua president majores natu, qui & baptizandi & manum imponendi & ordinandi habeni potestavem. All Power & Grace is fetled in the Church, in which the Elders are Prefidet, having Power both of Baptizing & of Impofing hands, (in Penance) & of Ordaining. And in Ignatius his Epiftleto Hero (whofoever writ it, it is anciet enough to fpeak to our purpole) speaking to his Deacon of his Presbyters. 'Endpor Bamilumy, iepupyem, x espoderem, x sporterem: 169 où i airois Saxovinis Erigas & d apios en Isporonipors Tana'Bo is rois were Buripon, They bapeize, they celebrate the Eucharist, they impose hands in Penance, they ordain, thou ministrest unto them, as holy Stephen at Jerusalem, to James and the Presbyters. And where it is provided Cone. Carthag. 4. c. 3. that the Presbyters, when the Bishop giveth imposition of hands, shall likewise impose their hands by his, it behoveth us in their case also to call to mind, that

this is, and was, and ought to be, in figne of

their

their consent to what is done, the Apostle having faid to Timothy, Lay hands fuddenty on noman neither be partaker of other mens finnes. But the interesse of the people is inhansed beyond all measure or rule of primitive praclice. It will not serve the turn, that the people had then fatisfaction of the persons, and their competence to the Ministeries to which they were ordained, unlesse we will believe, that, when it is faid, Acts iv. 23. Amboundaries on wie absolutions and, Burnavier, the meaning is, that they were made by most voices of the people, fignified by holding up their hands (as we find, in Demosthenes and others, that custome to have been in Greekish Communalties) Saul and Barnabas

doing nothing but moderating the choice,

that is, in effect, telling the voices. And to this

purpose is alledged that of the Apostle, 2.

Cor. viii. 19. And not that onely , but who was also

chofen of the Churches , to travel with us , with

this grace that is administred by us: wherein

the Greek, is xmporornowis, fignifying Election,

as they would have it, and not Ordination,

feeing the office of carrying almes requireth no imposition of hands. To which let me

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adde, if they refuse not that help, the words of Ignatius much in the same kind, for, in his Epittles ad Smyra. & ad Polyc. out of his care and affection to his Church at Antiochia, 171 having received news of their good estate,

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and finding himself in the like, he defires the Church of Smyrna and Polycarpus to chuse one to go with their letters to Antiochia, whom he will have called Brompostario, (fo it fhould be read, not Storger Burns) or Storbbur, 2 messenger in matters belonging to God, to certifie them of his good estate, and to congratulate with them of their own : this office, it seemeth, requireth no imposition of hands. and therefore that xuponila, by which Ignatius defireth them to appoint it, fignifieth, as it should feem, not Ordination but Election. by the same reason, as that of the Apostle. The rest that is brought to avouch this new conceit, is the words of Zonaras, upon the first of the Canons of the Apostles, where, in down right terms he delivereth, the ufe of this word xerponvia, to come from the fa-172 shion of giving voices by holding up hands. used in the Church at first, to discern on weh fide most voices were, from whence it came afterwards to be used for impositio of hands. But let them bethink themselves, that if these Presbyters were made by Saul and Barnabas by holding up hands of the people, were they not made by imposition of their own hands; for if we take that sense of the word x mpornyer, the other must needs be excluded. And then let me ask, if it be a thing reasonable, to measure the sense of the Apoftles language, by what was done at Athens, rather

father then by that, which among the Jews, from whence the faith of Christ was transplanted, was known and in use. Or to imagine, that the Apostle, to follow the fashion of Greekish communalties, never heard of in after ages of the Church, should balk the Ceremony, which the people of God had received from Moses, which was from old 173 time frequented in creating their Sanedrin Judges, which the Apostles in their own perfons practiced, which the Churh hath alwayes observed in promoting of Ministers, fignifying the overshadowing of the Holy Ghost, and praying to obtein it. words of the Apostle and Ignatius, seeing they have in them no appearance of resolute sense, let me answer two wayes. First, though they were not ordained by imposition of hands, yet it is no inconvenience, they should be called x normalizes, using the word in a generall fense, for those that are ordained, or constituted, in any form, because this form was fo frequented in divers occasions. As, for the purpole, among the Jews, all their Rabbies are called (which in the letter fignifieth xepromotors, or ordained by impolition of hands, because at the first so they were made, though they be not promoted after that form, but made, as fince they are ordinarily made, by writing or word of mouth, as Rab. Moles, in Sanedrin, chap. 4. writeth.

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writeth. But, in the second place, observe the words which Ignatius, writing to Polycarpus about this matter, uleth, Thion ounce-Alor diagon's Scorestisator, & yespotosione, ette digamete Alas igers & donver of Aurior) Stoopiques ranging. Where, for the constituting of a person fit for this purpose, he adviseth him to convent one of those Assemblies, wherein they used to advise about Ordinations, as hath been said. And therefore it feemeth no inconvenience to think, that he defireth him to be ordained to that purpose. Whereupon it will not be amisse to inquire a little further, to what Ministery in the Church such a person may be thought to be ordained, wherein if we fail 175 not, perhaps it will make us able to give a fair conjecture at that of the Apostle, by the correspondence of the cases. Ignatius, in the Epistle to the Philadelphians, writeth to them, for the same purpose as here he doth to those of Smyrna, though the tense is hitherto disguised in the printed copies, in which the words runne thus, Emples same por eignrevier glu' ennancier glud de 'Arnoxela The Zuglas. arpinov Beir vier o's cunduda Sal zeporonoau inforomo, ils कं जन्मकिश्वावका देखां अन्य जनकिस्ता , संद के का अञ्चलका को कांद्र in to subject, if the is out it is out it have seen the written copy of an old translation of these Epiftles in barbarous Latine, in Cains Colledge Library here with us, in we thefe word

words are rendred thus, Qued annunciarun eft mibi pacem babere Ecclesiam qua eft in Antiochia Syria: Decens eft vos ut Ecclefiam Dei Ordinare Diaconum ad intercedendum illic Dei 11 intercessionem in congaudere ipsis in idipsum factis or glorificare nomen. Whereas it is told mee that the Church of Antiochia in Syria is in peace, it becometh you as a Church of God, to Ordaine a Deacon that may intercede there the intercession of God, in congratulating with their Assembly, & glorifying the Name. He that made this translation read here Approvisou Advosor in stead of informos, & ouggaiges or ouggaphia an rois, With now is read or younglist at and maketh it no fense, and this is without question the true reading, for it followeth, parties os remeision raines & Danving: And where he faith afterwards, as an ai more Sunamica smillar emonimus; ai y mpsoburtous ni danisus; As all wayes the next Churches were wont to fend their Bishops, some, Presbyters & Deacons. It is agreeable to the charitablenesse of those times to think, that neighbour Churches sent some their Bishops, their Presbyters or Deacons to comfort, to dvise, to congratulate with his Church of Antiochia in their Bishops absence; and reafonable it is that he should defire those of Smyrna and Philadelphia should ordain a Deacon for that purpole; but, that they should make a Bishop for it, as now we reade

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it, is without the compasse of common sense 177 to imagine. Be it then resolved, that it is no other then a Deacon which Ignatius defires' thefe of Smyrna, as well as those of Philadel. phia, to Ordain, to carry this meffage. And let me have leave to conjecture, that those whom the Apostle in the place alledged 2. Cor. viii. 23. calleth smoodag rois onnangor, mef-Sengers of the Churches , were by their rank in the Church no other then Deacons: Which is, by like reason, to be said of Epaphroditus, whom S. Paul. Phil. ii. 25. calleth the Apostle of the Philippians, and Minister of his necessities; and perhaps of Andronicus & Junias, reading it for the name of a man and not of a woman, Rom. xvi. 7. where they are called inimuos is rois imosthous noted among the Apostles. For the name Apostle is relative to him by whom he is fent; the Apostles of Christ, are Christs messengers, the Apostles of Churches, are the messengers which they fend on common businesse. Now, ye shall often find in the practice of the ancient Church, that Deacons were fent to forrein Churches about the businesse of their own. And this practice beareth correspondence with the Synagogue, for, those that are called among them יחני חכנסרז of whom Epiphanius speaketh in these terms describing their office, & Alaritor 7 map airois Alaxorer spulu doubles, i conserver, that they are by interpretation Deacons

cons or Ministers, are by another name called שלידוי הציבוד which is verbatim שלידוי הציבוד The or Sundandas, me fengers of the Synagogue, because it is like they were wont to be imployed about bufineffe of the Synagogue. And therefore if the person of whom S. Paul speaketh be no other then S. Luke the Evangelist as many think, (and the subscription of that Epistle beareth,) when he sets him forth thus, 2. Cor. viii. 8, 18, 19. Nom me have 179 sent with him our brother whose praise is in the Gospell (or in preaching the Gospel) through all the Churches, and not that alone, but was ordained by the Churches to travel with us, with this grace which is ministred by us, I shall not flick to think of him as of Philip the Deacon and Evangelift, that, for his rank, he was ordained a Deaco by confent of many Churches, in some of them, to dispense thealmes they fent with S. Paul to Hierusalem, though for his personall grace he was an Evangelist. Nay, if the question be asked, to what rank Timothy was ordained by that imposition of hands of the Presbytery, mentioned by the Apostle, my answer must be, seeing Presbyters are for the overfight of their Churches, and Bishop he was none till he undertook his charge at Ephelus, that he was ordained Deacon by that Church, to give attendance on S. Paul. in his travels, for 190 which purpose his personall grace of Evangelift

gelift was very opportune; for thus much Ignatios hath faid, writing to the Deacons at Tiallis, That the Deacons were fuch as ministred a pure and blameteffe ministery , as holy Stephen to bleffed fames , and Timothy and Linus to Paul and Anacletus & Clemens to Peter. Now as for Zonaras, that had a mind to shew his reading in Demosthenes, or the like Greek Authours, and improve it, by expounding the Canons according to it, it is but fending him to Balfamon for his answer, who, writing upon the same Canon; hath met with this impertinence of his, with an unavoydable reafon to convince his mistake, which is, that Peterrolle, in the Canons, cannot mean Election by most voyces, because the choyce of a Bishop is done by all the Bishops of the Province, according to the Canons of Nice and 381 Antiochia alledged afore; whereas the Ordination, which is xhomela, is performed by two or three, by the tenour of that Canon of the Apostles. And therefore Justellus, by the way, did not right to alledge Balfamon, for one that feconds Zonaras in this conceit, wherein it is plain he hath laid him upon his back. To which let me adde this. The v. Canon of Laodicea provideth mis xipperorles and mapped a Too suppose popose sul places, that Ordinations bee not made in presence of the Hearers or Catechumeni, that is, Elections, faith Zonaras: for, this Canon he alledgeth for his purpole,

pofe, becaule, at Elections, fcandals were ripe up, and mens faults examined. And fo fav all those, that allow the people interesse of approving, or excepting against those that flood to be ordained; but he that looketh as farre as the xiii. Canon of that Councell, will never allow the people right of Electing by most voyces according to that Councel which provideth, we to wit tis \$ x hors om retrer, The contagnic metida T mentionen no Signal els to leggrifor, The That the choice of (uch as are to be placed in the rank of Presbyters, must not be yielded to the people. Now it is well enough known , that, many times, at these assemblies for making of Ministers, the votes of the people, defiring fuch or fuch persons for Bishops, or Presbyters, or others, prevented the order in pradice, nominating fuch before hand, as they defired to have made, as it is to be feen, in the eminent examples of S. Augustine among Presbyters, and S. Ambrose among Bishops. Neither was it an inconvenience, that those which ordained should balk the accustomed courfe, to give fatisfaction to the peoples defire, when there was appearance, that it was bredupon a due opinion of merit in the perfon recommended. And the cafe is in a manner the fame, when the best Christian Emperours did ofrentimes of themselves nominate 183 to the Bishopricks of the chief feats of the Empire, where the State was most interessed

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in the condition of the person to be ordained. For in this they proceeded, as those, in whom rested all the right of the people in that Commonwealth: the Bishops pro183 ceeding to do their office, upon due knowledge and approbation of the person, without examining the course and proceeding, as

ledge and approbation of the person, without examining the course and proceeding, as not lo near concerning their charge. And thus it is plain, that the Apostles did not leave the choice of Matthias, or the feven Deacons, at large, to the people: but qualifying the persons by their directions, in whom those qualities were found, (refting indifferent themselves) they referred to the knowledge of the people. For fo we reade of Matthias, Acts i. 21. Of thefe men that have companied with us , ever since the Lord Jesus went in and out among us , must one be chosen , to be a witnesse of his resurrection with us. And of the feven Deacons, Acts vi. 3. Wherefore, Brethren, look you out among you feven men of hones report, full of the holy Ghost, and wisdome, whom we may appoint over this businesse: but, had the persons been found not qualified, no

had the persons been found not qualified, no 184 man will be so grosse as to think the Aposities might not, or ought not, to controll the choice. And though it were granted, which with truth cannot be granted, that the Presbyters aforesaid were made by Saul and Barnabas, upon most voyces of the people, yet if we reserve to them, the Nomination of the

the persons, the interesse of the people will be leffe, rather then more, then the people of this Church useth at the present, though not in themselves, yet in the Patrones of Churches, to whom the Church yieldeth it, in the name of the people, in respect to the merit of those, that built or indowed Churches: at least if the ancient Canon were inuse. For, though it be a little without the terms of my subject, yet let me say this word, for the provision of Pastours in rurall Congregations, that, by the order thus farre specified, it must needs come from the Mother-church, out of the gremialls of it. In the first ages of the Church, there is little or no mention but of Presbyteries in groffe, for the common service of Mother-churches. whereof hitherto we speak. Afterwards, when the faith was planted, and Congregations ordered, in the Territories of those Cities, or Dioceses of those Churches, we find in the 25. Canon of Neocesarea a difference made between the Presbyters of the, where. of fome are called there anguiers, others, is x? min, these of the Mother-church, those of 186 rurall Congregrations. And by the Canon of Chalcedon mentioned afore, forbidding all Ordinations at large, but for the service of the city Church, or other depending on it, it appeareth, that, by virtue of the Ordination in the Mother Church, wherein the people

people concurred no otherwise then hath been faid, whether Presbyters or other Ministers were invested in their charge of those Churches. Before that time it is to be obferved, that the Councel of Nice, Can. xv. forbidding Ministers to passe from Citie to Citie, (whether Bishops, Presbyters or Deacons) that is, to leave their own Motherchurch, to ferve in another Mother-church, proceedeth in thefe terms, Edoge manisla at the burn Star the marg & narbra supelbilour is no aloson. It feemed good to put down the fashion that is come up in some pares besides the Rule. Signifying that the Rule of the Church from the begin-187 ning was, to ordain Ministers in Motherchurches, for the service of those Motherchurches. But, in the xvi. Canon next following, it is further provided, that they shall be constrained to return to their fifst charges , in thefe terms , 'ANA minu wirit Zvernim indrada gen , dragions els res tauros II A P. OIKIAE. They must be constrained by all means to return into their own Diocefes For Hagonia in the Canons fignifieth the countrey lying to the Citie of the Mother-church, which we call the Diocese. This Canon speaking of Presbyters and Deacons, and not of Bishops, besides the voyding of such attempts, which is done in the xv. Canon afore providing a course to constrain them to return, extendeth further then the other did.

to Presbyters and Deacos in countrey Cures. whereas that refted in the Mother-church. So the iii. Canon of Antiochia, fo the xv. 188 of the Apostles, providing that Ministers fould not leave ra; idurar nagginia, their Dioceles as was faid, speak plain to let us know how much the Cures of the whole Diocele, and the Persons by whom they were exercifed, were in the disposing of the Mother-Church, when it appeareth, that the Minifters of them could not depart, to ferve in or under other Churches, till they were dismissed their first charge, with letters of licence from the Mother-church, which they called Showing, or Dimifferias. Wherein, the condition of the Church, is just that of the Greekish Colonies. They were wont to have their Priests sent them from the Mother-cities, and referved the first fruits which were the Priests due, for an honour to their founders: as Thucydides lib. 1. and his Scholiast writeth, alledging this for an occasion of that warre, because those of Corcyra, neglected 189 their Mother-citie of Corinth, in that accustomed right. So, all rurall Congregations being at first nothing but colonies of the Faith, planted from Mother-churches, founded in Mother-cities, from the time of the Apostles, it was but reason they should receive their Pastors from the head of the Diocefe, where the charge of overfeeing, as well

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as planting them belonged. The right of prefenting then , yielded by the Church (to the people or to the Patrone, it concerns not in her regard) if it were to Orders as well as to Cures, was more then the People should have, in chufing out of those which Saul and Barnabas might nominate. But he that would have the people both name the persons, and chuse out of those themselves named, neglecting imposition of hands, or injoyning it upon the choice, must first put the Epistles to Timothy & Titus out of the Bible , leaft, at the first infight, that appeare to belong to the office of men of their place, the account whereof lyeth upon their charge. As for the constituting of Bishops, fit it is, in the first place, provision be made, for the interesse of the State, as well in ordering the choyces, as is in approving the persons chosen, that no man be established, prejudiciall to the Commonwealth. But yet that course, in which the Christian Emperours of ancient times interposed theselves to nominate the persons, being acknowledged to be besides the Rule, did not destroy it in all but balk it for the time. Now if the people from the beginning had a due share of interesse in giving consent to those which were to be ordained their Presbyters, much more must we needs think that it was due and of right, that the votes of the Presbyters, and consent of the people, should

should go before, in designing the Persons, under whom and with whom they were to ror guide and be guided in Spirituall matters. As for imposition of hands of neighbour Bishops, with whom the unitie of the Church was to be preserved by the Ordained, it was not then the formalitie of a thing done, but the substance of the Act, resting upon the account of them that did it by virtue of the Apostles charge. And therefore though it is not easie for me to judge, how farre it concerneth the Church to retain the Primitive form, yet it is easie for indifferent persons to discern, how much is required to the retaining of it.

CHAP. XIII.

The rule of eensuring persons ordained, directed to Timothy alone. The office exercised according to the other parts of it.

Something would here be said in the last place of that which dependeth upon these 192 two last particulars, of Penance and Ordination: that is, the censure of offenses, whether in doctrine or manners, of persons Ordained; because the Apostle seemeth to referre this to Timothy, that is, to the Bishop alone, not mentioning any concurrence of his Presbyters in it. For so we reade, 1. Tim. v. 19, 20. Against an Elder receive not an accusaliation, but under two or three witnesses. Them

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that sinne rebuke before all, that others also may have fear. But, having hitherto shewed that our Lord in the Gospel hath appointed matters of particular offense to come before the Confiftery of Bishop and Presbyters; That the Apostles themselves, in divers matters belonging to the Governmet of the Church. used their affistance; That in the Primitive times of the Church, even under the Apoftles, matters of Censure and Ordination both were wont to paffe by the Presbyters. but in the Assemblies of Christian peoples Let me referre this to all indifferent persons to judge, whether the same course of proceeding were in likelyhood observed in the censure of Presbyters. The Apostles direction, regulating what information to admit, is directed to Timothic alone; for the meaning is not, that two or three should be present when it is put in, but that it should not be admitted , but , (as the Syriack trapflateth it) upon the mouth, that is, the word. of two or three witneffes : But , the cenfute 194 of reproof is prescribed to passe in the congregation, when he faith, them that finne that is them that are found in fault, rebute before all, that others may have fear, no otherwife then the censure of the Apostle did and was prescribed to do, 1. Cor. v. 4. 2. Cor. ii.6. and therefore we are to think, that the examination of fuch causes must passe, as others

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of like nature, by him with the Presbyters, to whom the Apostle had assigned a charge of governing the Church there, Acts xx.28, 35. So the keyes of the Church, given to S. Peter and to the Apostles, were nevertheleffe intended to be exercised by the Church, as hath been faid. So the charge of excommunicating Hereticks is directed to Titus alone. Titus iii. 10. But we have no reason therefore to imagine, that Titus is directed to proceed otherwise in it, then we know the Church was wont to proceed in Censures of that nature, according to that which hath been faid. And so it is in the case that followeth a little after, verse 22. Lay hands suddenly on no man, neither be partaker of other mens finnes; where the rule of Ordinations is directed to Timothy alone, yet have we no cause to believe that it was practiced by him, otherwise then according to the form aforesaid, joyning with him the Presbyters in imposition of hands, as was practiced by the Apostle. The eminence of their place is to be acknowledged, because the Apostles instructions, for managing these matters, are directed to them alone: But their course of proceeding must be measured by that which we know otherwise.

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CHAP. XIV.

Retaining the primitive form, Bishops cannot be abolished. How Aerius is counted an Heretick. All displeasure against Bishops occasioned by defect of Presbyteries. To what purpose they might be restored.

Hat which hath been faid being intended to represent the form delivered in Scripture by the agreement of Historicall truth and primitive practice, concerneth no more, as every man fees, then the government of Mother-churches contained in Mother-cities: Because that is all the Scripture hath expressed. But what influence and effect this ought to have in the present state of the Church, now that Dioceses are divided, Churches built, and congregations affigned, is not for a private person to particularize, 197 unlesse he meant to build Churches (as forme men do Castles) in the air. Let it be enough to fay thus much in generall, which every n an must think that believeth what hath been faid to be true, that he that aimeth at the Primitive form, and that which cometh nearest the institution of our Lord and his Apostles, must not think of destroying Bishops, but of restoring their Presbyteries Were it but an humane Ordinance of yester day, established by due course of right; le me

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me be bold to fay, that if Aerius withdraw his submission to it; he must come within Boiphanius his lift of Hereticks : not underflanding an Heretick in S. Augustines fens (wherein Tentullian in his book de prafeript. went afore him) to be none but he that will not believe fame point of doctrine necessary. as the means of falvation, to be believed: but according to the latitude of the word, taking all to be Hereticks that make Sects, and af- 198 femble themselves apart besides the Church of God lawfully fettled, This fense is used in Can. 6. Conc. 1. Constantinop, where they are counted Hereticks that hold the found faith amoule of the asmound por Trols a roversois was omezimes. Bus cut themselves off, & affemble in oppofision to us the Canonical Bifbops. And this la. titude it scometh Epiphanius comprised, because he reckoneth the Quartadecimani in the soll of Hereticks. Thefe, when the pofition, whereupon the separation is grounded, is not of weight (fetting their separation aside) to separate them from the invisible Church, are fince, according to the Authors named afore, by a proper term salled Schifmaticks, though Hereticks in the proper sense separate no lesse then they do. And of this crime, my earnest defire is, that those which have feparated themselves from this Church of England upon this quarrel of goversment by Bishops, or the like unjust or unfuffi199 fufficient causes, may stand acquitted, though, how they will acquit themselves of it, I cannot yet perceive. But if the rank of Bishops over their Presbyters be not only a just humane Ordinance, but estated in possession of fixteen hundred years without deceit or vio-lence at the beginning, let me have leave to think it will be hard to shew a better title of humane right for any estate upon the earth. How much more, when the possession is avouched to have been delivered from the hands and time of the Apostles, must it needs feem strange, that the successours of their place, should be destroyed by the fons of their faith ? Be it pardenable for our neighbours and Brethren of the reformed Churches abroad, to have overfeen the fuccession of the Apostles, because they could not discern it, as they found it blended with such abundance of accessories, especially in the 200 persons of men that hated to be reformed: But among us, there hath been time to plead the right to the quick, and though not without eagernesse of debate, which interesse breedeth, yet alwayes with advantage to the true tenure: And among the multitude of speech that this time hath bred, we have heard little or nothing as yet of new reasons to quell the cause with. So that before advancing new plea, the old right descending from such hands, standeth now in as good terms

terms as ever heretofore. As for the point of peace within our felves, and correspondence with our neighbours, be it confidered howlarge S. Hierom (of all Church writers least favourable to the Order, as he that found himself pinched with the Bishop of Jerusalem) hath been neverthelesse in acknowledging, that the peace of particular Churches could not be preserved without it. To which we must adde the remembrance 201 of fo many happy dayes as this Church fince the Reformation hath feen, without fuch ruptures as have fallen out in other parts, by the benefit of it, among a people, alwayes observed to be; of all others most daring to innovate opinions, in matters of religion especially, as well as in those that concern other knowledge. But he that calleth to remembrance that correspondence which in ancient times was actuated betwee Churches of feverall nations & people, commercio formatarum, as Optatus speaketh, by traffique of those letters of correspondence, which under set forms were wont to passe between Bishops, in the name of their Churches, (the true form of that unitie which our Lord commended to his Church, after it was become Catholick) must needs lament to see that most beautifull peace of the Church, which was the effect of this Government in ancient time, but fince hath been defaced and loft,

and by the fault of them that hate to be reformed, in the diffentions of Christendome, alledged to destroy it. The honour and esteem which the learned of the reformed Churches abroad have professed of the state of our Churches, and our charity in excusing the neceffities of theirs, and acknowledging the efficacy of the Ministery which they use, will be fufficient, through God goodneffe, to actuate the correspondence we defire to preferve with them, without those innovations which they never required at our hands to fuch purpose. But he that acknowledgeth, and is glad to fee these heads frand in their right place, looking back upon their beginwhich was to succeed the Apostles over severall Presbyteries, in the place which, they held over all for the time, must needs misse their relatives, the bodies of these Presbyteries, in the governmet of Churches.

And though that alteration cannot be charged upon any man, which is come to passe through time and insensible custome: especially, seeing it cannot be counted an alteration in this Church of England, because we are to think it had prevailed in the Church before this Nation received the Faith: yet must it needs be remembred, by him that believeth, all the evil consequences which this government is charged with, whether in opinion or truth, to have come from the discharge.

discharge of Presbyteries from their part of the office. One particular no man need to be nice in reckoning to be of that nature, though it is not in the power of one man (were he as much in love as I am with the primitive form) or scarce of one age, without a publick act, to smend it : That is, the committing of jurisdiction at large , (even that which is proper and effentiall to the Church, by the power of the keyes which our Lord hath given it, as hath been faid) in effect, to Lay perfons. Which jurisdiction, though, for the present, it passe not upon present advise, but upon Laws of the Church for the purpofe, yet, fo long as Laws are generall and few , Cafes particular and numberleffe, will alwayes deferve to be exercifed, with mature and charitable advice of those to whose charge our Lord first committed it, if we mean to attain the ends of correction and example. Though the profession by which it is ministred deserve to retain the rank it holdeth, in regard of those other points of jurifdiction in charitable causes, by thefavour of Princes, and laws of Commonwealths annexed to the Church , paffing as it doth, by the laws whereof they professe knowledge. This inconvenience, if fuch it becounted, feemeth to proceed from that 205 unfenfible change whereof hath been faid: for, had the Presbyteries continued, as at the begin-

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beginning, upon the exercise of this Discipline of Penance, it is not to be thought that power could have been fo lightly alienated as from one, wherein a number had their intereffe. But this, and the like confequences feem to have brought this undue opinion upon the Church Government, that, as Cathedrall Churches long fince, fo now the State of Bishops, among indifferent men is counted a matter of indifference, which, had they continued in the Primitive charge, must needs have been counted, as counted they ought to be, inviolable. And therefore, though as the case standeth, it is neither possible nor defired, to call the whole Prefbytery of a Diocese to a share in the publick 206 government, yet let me have leave to fay, that the next course to retrive the Primitive form, with the wholesome grounds and confequences of it, is to reestate these Presbyteries in Cathedrall Churches, and perhaps, in other populous places, feats of jurisdictions, where the Diocele is great, furnishing them with number of men of abilities; and joyning them with and under the Bishops for affiltance in all parts of the office hitherto proved common to both. It feems the means that hath brought to passe that insensible change whereof we speak, was from the beginning no other then this, because the form of proceeding in particular Churches was never

never regulated by Canons of the Church, but left to particular custome: And therefore it is past my apprehension how more right should be done, then distributing the common charge into particular intereffe, by fuch rules as may best expresse those generall terms, 207 which the purest Primitive times were content with; that, as without the Bishop nothing to be done, fo the Bishop to do nothing without advice of his Presbyters. The performance of divine service in the Cathedrall. common sense finds too flight a work for fuch persons; the cures of all Churches within fuch populous places, if they belonged to their titles, would be a work sutable to fuch prime abilities. Then, the exercise of the power of the keyes in the discipline of Penance, Triall and Approvement of persons presented to Cures, or affiftance of Cures, according to laws, (excluding all Ordinations without such title) Censure of offenses in doctrine, or life of persons ordained, alwayes under the Bishop, and for his affistance, are works that require mature advise, and passe best in common, for satisfaction to the publick, matters of religion being by nature more popular then the Common-wealth. If 208 this be not enough, fuch may be mens abilities, that all these Presbytcries may become schools of the Prophets, and Seminaries of able Preachers through the severall Jurisdictions

dictions or Dioceles: A thing withed unall hands, but nocto be expected without means to bring it to passe. This hath been alwayes desired at the hands of Cathedrall Churches, and some steps of it remain still in some of ours, & though, the staple of this education being long since drained from other places to the two Universities, the charge hath been sustained by them alone with unspeakable benefit, to the Church, as well as to the Common-wealth, yet the assistance of the Church, is not to be counted their prejudice, leaving intire unto them the place they possesse, of Seminaries of the Common-wealth.

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RELIGIOUS

ASSEMBLIES,
AND THE
PUBLICK SERVICE

GOD:

A Discourse According to Apostolicall Rule and Practice.

By HERBERT THORNDIKE.



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in Lombardstreet



To the Readers.

Here is no fuch light to the true meaning of the Scripture, as the practice of matters contained in it,

under the Synagogue first, and in the Church afterwards. This is the reason of the course held here, in inquiring what was done or arguing what is to be done for the Publick Service of God. It is not to be expected that the particulars here observed or discoursed under the judgement of this Church, and the Learned in it, should indifferently take place: It is enough if the main foundation, which I have given my thoughts a little freedome to dig for, prove not fleeting. Then may it ferve serve for the edifying of it unto peace. However, you see wherefore writing in English, neverthelesse I produce the passages of Writers in their own formall words. You shall find them translated for the satisfaction of all forts. The learned Readers may please to excuse me, if walking for the most part an untrodden path, they find nothing but work cut out, to be made up at leisure. All may please to do so much right to themselves or me, as to referre themselves to such things as the delay of the Presse hath given occasion to adde at the end, before they begin to reade. The Heads of matters here intreated, are premised for the ease of fuch as make choice of what they think best to reade.



The Publick Service of God the most emi-Chap nent work of Christians. How the form of it I. may be derived from the Scriptures. The Subject, and the Proceeding of this Discourse.

Dayes of Assemblies appointed by the Law. The Chap Morall Service of God not specified in it, but col-II. letted from it. How the Jews are taxed for spending the Sabbath in pastime. Places of such Assemblies not provided in it. The Priests charged to teach the Law by deciding controversies of it. The Chair of Moses, the Chair of Prophets. High places, to what purpose. Beginning of Synagogues. Disciples of Prophets studied to be Prophets. They ministred the Morall Service of God in High places and Synagogues.

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Presbyteries of Churches, with their Bishops, Chap answerable to the Jews Consistories, made with IV. Imposition of hands. They sate in the Church as the other in the Synagogue: That argueth their Office of Governing the Church. And the difference of them from the people. The Elders of the people in the Africane Churches were not of this rank.

rank. What is the double Honour of Presbyters in S. Paul. The Apostles Rule, in discerning Spiritual Graces. The Proceeding and Extent of his Discourse. His Catalogue of Graces and Ministeries. How divers of them may meet in the same man. Doctours are those of the Presbyters that preached. Helps were Deacons.

Prophets in most of the Churches remembred Chap. by the Apostles. The gift of Languages, the pur-V. pose and nature of it. The Limbes and Branches of both these Graces, in S. Paul. Of praying, and praising God by the Spirit. Those that spake Strange Tongues understod what they said. Interpretation concerneth all that was spoken in strange Languages. They prayed and studied for spiritual Graces. Prophelying in S. Paul signifieth singing psalmes. Prayers of the Church conceived by immediate inspiration. The nearnesse of the Graces of Prophesying and Languages. The ground and meaning of the Apostles Rule. It proceedeth of none but Prophets. What is to be judged in that which Prophets spake. The custome in the Primitive Church of many preaching at the same Assembly came from hence.

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All practice of the Primitive Church prescribeth not to us. Correspondence with it necessary. The practice of it, in the point in hand, of what advantage. Order of publick Service, a Law of Christian Kingdomes. Direction of Ministers of the Church requisite. The Obligation of it. The Agreement of the chief Reformers.

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The Order of this Church agreeable with the judgement of chief Reformers.

Chap. The reasons why it is for the edification of the IX. Church to use Ceremonies in Publick Service. It is avowed by the chief Reformers. Of the respect of times and places. Of the difference of Vestures and Gestures. Caution in matter of Ceremonies. The obligation of Rules whereby they are determined.

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Chap. How the Form of Publick Service is ordered.

XI. Dependance of Churches is from the Apostles, for that and other purposes. How the preaching of Lay men imports Schisme. The good of the Order of Publick Service.

Of Religious Assemblies, And The Publick Service of God.

A Discourse according to Apostolicall Rule and Practice.

CHAP. I.

The Publick Service of God the most eminent work of Christians. How the Form of it may be derived from the Scriptures. The Subject, and the Proceeding of this Discourse.

Assemblies of Christians. That supernatural tincture which the faith of Christiand his Grace insufeth into the best of our actions, seemeth to consist in the obedience to God, out of which they are done; and the intention of his glory and worship, to which they are addressed: That the reason of them is derived from the will and pleasure of God, and the intent of them directed to his honour and service. Whereas all the men of this world can do nothing but out of love to

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themselves, taking the rise and motive of their doings from that which concerneth their particulars, and aiming at nothing else in their intentions. All forts of Christian mens actions, as they proceed from fuch confiderations as thefe, are capable to be qualified the Service of God. But that which is called his Publick Service profesfeth the exercise of nothing else, neither is capable to be accounted otherwise, unlesse it be counterfeit. For what confideration can common sense fasten upon that which we do. when we affemble our felves for religious Service, but the conscience of our subjection to God, the acknowledgement of our want of his direction and affiftance, and our defire and affection to the good which we expect at his hands? Onely to be Publick is still an addition of advantage to it, in as much as the honour, which it pleafeth God to accept at mens hands, becometh his Greatnesse more when it proceedeth from more agreement of minds. And as the strength of mens bodies, joyned to one purpose, removeth that which one by one they could not do; fo united devotions prevail with God to fuch effect, as feverally they cannot bring to passe. The Prophet Esay ii. 2, 3, 4. from the Prophet Micah iv. I. In the last dayes it shall come to passe, saith he, that the mountain of the house of the Lord shall be established in the top

top of the mountains, and it shall be exalted above the hills: And people shall flow unto it, and mamy nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Facob; and he will teach us of his wayes, and we will walk in his paths : For the law shall go forth of Sion, and the word of the Lord from Ferusalem. And a third Prophet, Sophon. iii. 9. For then will I turn to the people a purelanguage, or a pure lip, that they may call upon the name of the Lord with one consent, or with one shoulder. The meaning of these Prophets is, to tell us what the Gentiles should do when they applied themfelves to the Church, the mountain of God, the hill of Sion, by two principall particulars: They should flow like the waters of a deluge to learn the will of God which the Church teacheth; they should crowd in like a multitude, with one shoulder, to serve God with that language which he had fanctified. Who can reade this, and not think what God recommendeth to Christians ? one current to the Church, to learn his will there: one shoulder, striving who shall crowd in first: one lip, one language that foundeth nothing but his praises. So that in the Publick Service of God are fulfilled the words of the Gospel, Matt. vi. 13. A city cannot be hid that standeth upon an hill: Be the Profession what it will be that differenceth a true visible Church

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Church from a false, it must be the Publick Service of God that must make that Profesfion visible. And the Apostle, 1. Tim. ii. 8. I will therefore that men pray every where, lifting up pure hands without wrath or disputing, when he faith, every where, taketh away the difference which the Temple at Jerufalem made; when he faith, without wrath or disputing, fignifieth that his speech is of Publick Assemblies, the fruit whereof he would not have intercepted through their diffenfions: and fo expoundeth that one lip of the Prophet, fignifying that unity of mind which Gods people serve him with. This is too much to be faid here, but perhaps too little to perswade, how much the frame of Publick worship concerneth the honour of God and his Service: How much it must needs be for the advantage of godlinesse, that it be formed without prejudice. Were all particulars of it ordered in Scripture, as the Ceremonies of that Figurative Service under Moses are, there were no more to do, but to make all things according to the pattern shewed in the mountain, Hebr. viii. 5. Exod. xxv. 40. And he that did it should be, for his part, faithfull in all the house of God, as was Mofes. Hebr. iii. 2. Numb. xii. 7. But he that is there faid to be faithfull in all the house of God as Moses was, hath discharged his Office in revealing and establishing the sub**ftance**

stance of the worship of God in Spirit and Truth: And what is further determined in Scripture, and what is not, my purpose is not to dispute here, because my discourse proceedeth from that which I can find expreffed in Scripture, to that which remaineth questionable, according to it. For my part, I do not find fo much delivered concerning the Service of God at the Assemblies of Christians, any where in Scripture, as in the first Epistle to the Corinthians, where the Apostle discourseth the use of Spirituall Graces of that time in those Assemblies. And therefore my first travell in this little work shall be, to inquire the true meaning of that whole discourse of the Apostle, the proceeding of it, and the grounds whereupon his rules are framed. Which to do with fuccesse, I shall first discover the office of Prophets and Scribes under the first and second Temple; of the Graces of Prophefying and of Languages under the first times of the Gospel; in ministring the Morall and Perpetuall, not the Ceremoniall and Figurative Service of God, at their Assemblies for that purpose. To the result of which inquiries, if we shall joyn the rules which the fame Apostle debateth in the eleventh Chapter of the same Epistle, concerning men and women vailing or uncovering their heads in those Assemblies, and concerning B 3

celebrating the Eucharift, with the Feafts of Love used then at common meetings, with the grounds whereupon they proceed; adding to both such passages of Scripture as fall in with the meaning of these, speaking home to what was done, or prescribed to be done, at their religious Assemblies: perhaps by this means we shall be furnished of such principles, and fuch rules derived thence, as the Scriptures afford the Church to proceed upon, as well in the substance of that which is to be done in the Publick Service of God, as in the form, and course, and circumstances of it. And this, upon the by, will minister just occasion to inquire further into the condition of those Graces and Ministeries, by which the feverall parts of this work were exercised at that time according to the Apoftle, or intended to be exercised in after ages. To which point having faid fomething of late in a little tract of the Primitive govern. ment of Churches, and finding it too much flighted there, because the particular discourse of it suted not with the modell of that Treatife, my defire is to take it in hand upon this occasion once more, and inquire what further fatisfaction, the confideration of Publick Service at their religious Assemblies, will yield them that defire the truth, as concerning the nature and condition of ministeries first instituted for that purpose. CHAP.

CHAP. II.

Dayes of Assemblies appointed by the Law. The Morall Service of God not specified in it, but collected from it. How the Fews are taxed for spending the Sabbath in passime. Places of such Assemblies not provided in it. The Priests charged to teach the Law by deciding controversies of it. The Chair of Moses, the Chair of Prophets. High places, to what purpose. Beginning of Synagogues. Disciples of Prophets studied to be Prophets. They ministred the Morall Service of God in High places and Synagogues.

F the Figurative Service proper to the OLaw of Moses, and that people which received it, of the kinds, and times, and place for offering facrifices, there is particular appointment in it : but of ferving God by Prayer, or hearing his Word, you have there so much the lesse remembrance. In Leviticus xxiii. we find the particular of all their Solemnities that are called holy Affemblies: For thus the generall is propounded, vers. 2. The Assemblies of the Lord, which ye shall proclaim for holy Convocations, these are my Assemblies. The first of these is the Sabbath, then the Passeover, Pentecost, the beginning of the New year, the day of Atonement, and the Feast of Tabernacles. And, with

with leave, I rather use the word Assemblies then Feasts in this place, because the name of Feafts is proper to those Solemnities which are to be celebrated with joy and chearfulnesse: whereas in this number, the day of Atonement was to be observed with the greatest humiliation that could be expressed. The Originall word מוער conteining all Affemblies, fuch as all these are commanded to be, and as I take it none elfe. For that which is read Pfal. lxxxi. 3. Blow up the Trumpet in the new Moon, in the time appointed, against the day of our Feasts, dependeth upon the Law, Numb. x. 10. Also in the day of your gladnesse, and in your solemn Feast dayes, (or rather dayes of Assemblies, for the word is the same that I translated so afore) and in the beginning of your Moneths, you shall blow with your Trumpets over the burnt-offerings, and over the facrifice of your peace-offerings, that they may be to you for a memoriall before your God. Where we see three forts of Solemnities distinguished: First, the day of your gladnesse, conteining Solemnities to be celebrated with chearfulnesse of heart, that is, Feasts: Then, the solemn dayes of Assemblies, as the word fignifieth, conteining befides those, Assemblies for humiliation, as the day of Atonement: And last, the beginnings of your Moneths, wherein peculiar sacrifices are injoyned, Numb. xxviii. 11. And

And here it is provided, that Trumpets should be sounded over those sacrifices by the Priests in the Tabernacle; but that no Affembly is appointed to be upon them, the difference here made between them and their dayes of Assemblies, is presumption enough. But in particular, the first and last dayes of the Passeover, and Feast of Tabernacles (the one whereof was kept for fevendayes, the other for eight) were to be folemn Assemblies, which the rest were not, and therefore in the Greek of the Septuagint are called usahau nuipau, or great dayes, to wit, of those Feasts, in comparison of the lesse. Efay i. 13. The New Mosns and Sabbaths, the calling of Assemblies. I cannot away with: τας νεμινίας ύμων, κ) τα σάββατα, κ) μεγάλας ήμερας. The calling of Affemblies is here translated Great dayes, as in the Gospel, John vii. 37. In the last day, the GREAT DAY of that Feast. By which Translation, that which is generall in the Originall, is restrained to the first and last dayes of those two Festivals. Now the Sabbath was the greatest of all Solemnities appointed for Assemblies: For they were commanded fo to rest from bodily labour, as not to kindle fire, to dreffe the meat they eat uponit: For as in Exod. xvi. 5, 16, 29. God contesteth that he gave them a double measure of Manna the day before, that they might dreffe it against the Sabbath : So we have

have again Exod. xxx. 3. You shall kindle no fire throughout your habitations upon the Sabbath. The fame, Levit. xxiii. 3. where Abenezra, In all your Habitations, that is, in your land, and out of your land, at home, and upon the way. To teach us, that it was not for the time that they lived upon Manna in the wildernesse, that they were forbidden to kindle fire upon the Sabbath, but through ALL THEIR HABITATIONS, wherefoever they dwelt afterwards. And many have observed, that in Levit. xxiii. it is not faid of any other day but of the Sabbath, and the day of Atonement, Thou shalt do no work uponit: but of the other dayes of Assemblies, Thou shalt do no Servile work upon them : to shew us the difference between them, that upon the Sabbath and day of Atonement it was prohibited to dreffe the meat of the day; but upon other Solemnities that was permitted, but to do any work that men were wont to put their flaves to, was prohibited: which is the received practice of the Jews, and hath a just ground in the Scripture, Exod. xii. 16. where, of the first and last day of the Passeover, is said, No manner of work shall be done in them, fave that which every man must eat, that onely may be done, or dreffed, of you. בכל המוערים וג"ו Abenezra upon that place, בכל המוערים Of none of the solemn Assemblies, be side the Sabbath and day of Atonement, it is faid, NOMAN-

NER OF VVORK : Onely of the Passeover he faith it, and addeth an exception of the meat of the foul. that is requifite for the fustenance of nature. Here is a strict command of bodily rest, especially upon the Sabbath, and that particularized, to concern both Israelites themselves, and their flaves, and those that fojourn within their gates: But that is very confiderable which excellent Divines have observed, That in the fourth Commandment, where is fo large provision for bodily rest, there the purpose of that rest is onely pointed at in generall terms, when it is commanded to be SANCTIFIED; which is likewife done in all their Solemnities, when they are called Assemblies: but there is no mention made of any particular work of the Morall Service of God, wherewith the Sabbath is commanded to be fanctified, or for performance whereof they are commanded to Assemble, unlesse it be the reading of the Law upon the feventh yeare, commanded Deut. xxxi. 12. So that it feemeth the Jews have reason, when they observe, that neither the Form, nor Time of Prayer, is appointed them by the Law of Moses, but by the constitutions of their Elders, Maimoni of Prayer, C. i. Numb. 1, 2. Indeed, that the fpirituall Service of God, of Prayers, and his Praises, of hearing the Word, and meditating upon his works, was the thing, for love

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love whereof the Jews were commanded to keep the Sabbath, those miserable people. who in most things are blinded with the letter, and never look under the vail upon Moses his face, have been able alwayes to perceive; as it is to be feen by the fayings of their late and ancient Writers. Josephus adv. Appionem ii. หล่างเรง ผู้ ล่งลวงสบาสกาสกาสเตรีย ซลเ-Supedrey Tor vomor, in eisana axcoara wices, ide dis in Dis. αλλ' έκάς τις έβθρια δ. Φ., των έρχων αξεμθύες, οπὶ τίω ακρόα στν รัช ขอนช อิทย์ลอบรร อบเลิร์ลออน, น้ำ รัช รอง ฉันอเดิมร อันแลงอิลัยผง. Moses propounded to the Jews the most excellent and necessary learning of the Law; not by hearing it once or twice, but every seventh day, laying aside their works, he commanded them to Afsemble for the hearing of the Law, and throughly and exactly to learn it. Philo de vita Mosis iii. relating the passage of him that gathered wood on the Sabbath, of whom it is faid, Numb. xv. 33. They brought him unto Mofes and Aaron, and unto all the Congregation: ou was overs d' à year air to omi tou appoute, & ouns sever use οι ίερεις, παρεικίκει δε σύμπασα ή πληθύς περς ακεραση. They take him, faith he, and bring him to the Ruler, with whom fate the Priefts, all the multitude standing by to beare. He observeth that Moses was then expounding the Law, as upon the Assembly of the Sabbath; Aaron, that is, as he expoundeth it, the Priests sitting on the Bench with him, the Congregation standing by to heare. The observation he profe-

profecuteth with his reason in these words: *E3@ papli, deiule xt to napeinor, wenyentions grais Elbinais, as edvidada if megder, pidosopeir Te ult nyemiro שנים בוב ובא בוב ובנים בל בו של בו בעולם לב של בוב אל בוב אבל מע. או בבא חשושלי שף, דמ דב באו אן דבע בוסף. מס' צ או בונבח שניע φιλοσορίσι τους εξθόμους Ίκθούοι των πάτριον φιλοσορίαν, τον χεόνον επείνον αναθέντες όπις ήμη, κ) θεωεία των πεεί φύσιν. דת אל אד חלאנוג שפשנשעות חו בדבפים להוף הו לולמסות אפום pernous; For the custome was, alwayes when occasion gave way, but principally on the seventh dayes, as I shewed afore, to be exercised in knowledge: the Chief going afore and teaching, the rest increasing in goodnesse, and bettering in life and manners. From whence at this day the Fews study their Countrey learning upon the Seventh dayes, dedicating that time to knowledge, and the contemplation of Nature. For the Synagoques in cities, what are they but schools of wifdome? and in his book de Decalogo, he deriveth the imployment of the Sabbath in confidering the works of God, and calling their own works to account, from that which God did in the beginning, when he faw all that he had made, and behold it was good. Abenezra upon the fourth Commandment, Exed. XX. 8. ראינו כי וגו We fee that the years of Remission is correspondent to the Sabbath, for it is likewise the seventh of years. And the Lord commanded, that they should reade the Law in the beginning of it, before men, women and children, expressing the reason Deut.

Deut. XXXI. 12. THAT THEY MAY HEAR T. AND LEARN, AND OBSERVE: And behold the Sabbath was given to consider the works of God, and to meditate upon his Law, as it is written, Pfal. xcii. 4. For THOU LORD HAST MADE ME GLAD THROUGH THY VVORK, I VVILL TRIUMPH IN THE VVORKS OF THY HANDS. R. Isaac Abarbinel upon Deut. v. 12. היה עוד מתועלרת היום המקרש הזה לתח לשם יתברך שביעית בשבוע ללמור התורה האלהית וקבלת רבריה עם פירושיה ורקרוקיה לשמור מאד וכמי שאמרו בנמרא ירושלמי לא נתני שבתורת וימים טובים אלא כרי ללמור בהם התורה ועל זה אמרו במררש שמות רבה פרשרה כו ורברים רברה ששקולה שבת המצוות . Befides, part of the benefit of this hallowed day is to give to the bleffed Godthe Seventh of the week, to learn the Divine law, and the Tradition of the words thereof, the expositions of it, and to mark well the NICETIES of it : As they fay (that is, their ancient Talmud Doctours) in the Gemara of the Ferusalem Talmud, SABBATHS AND FEASTS VVERE NOT GIVEN, BUT TO LEARN THE LAVV UPON THEM. And therefore they fay in the great Midras (or allegoricall exposition) of Exodus Sect. 26. and of Deuteronomy, That the Sabbath weigheth against all the Commandments: as procuring them to be known and observed. A man may justly marvell, seeing the Morall intent and purpose of this ComCommandment was fo well known among the learned of this people, how it cometh to paffe, that the Fathers of the Church charge the Jews so deep, for observing the Sabbath with bodily eafe, and luxurious pastimes. Ignatius, Epift. ad Magnef. Ergs & vuor oaccaτιζέτω πνευματικώς, μελέτη νόμε χαίρων, ε' σώματ Θ ανέσή, δημικργίαν Θεού θαυμάζων, έχ έωλα έθίων, ή χλιαρά πίνων, κή μεμετεπμέρα δαδίζων, κή έρχήσει κή κρότοις νουν έκ Exem xalpar. I understand that there is cause to think these words to be none of Ignatius his own; which notwithstanding, they are Ancient enough for this purpose, and in themselves remarkable: if first we observe, That the Eastern Christians of Ancient time, observed the Sabbath in some measure for Divine Service, as well as the Lords day, from whence came afterwards the difference about fasting on the Saturday. For immediately upon these words it followeth, & w to σαββατίσαι, έορταζέτω πᾶς φιλόχρις 🗨 των κυριακήν, and after he hath kept the Sabbath, let every lover of Christ keep the Lords day festivall. Thus then faith the supposed Ignatius, Let every one of you keep the Sabbath spiritually, taking pleasure in meditation of the Law, not in bodily rest, admiring the workmanship of God, not eating meat dressed the day afore, nor drinking lukewarm drinks, and walking by measure, and taking pleasure in dansing and sonselesse noises. S. Augustine in Joan. Tract. iv. Observa diem Sabbati,

bati, magis nobis pracipitur, quia spiritualiter observandum pracipitur. Judai enim serviliter observant diem Sabbati, ad luxuriam, ad ebrietatem. Quanto melius fæminæ eorum lanam facerent, quam illo die in Menianis Saltarent? KEEP THE SABBATH, is commanded us more, because it is commanded us spiritually to be ob-Served. For the Jews keep the Sabbath day flavishly, for luxury for drunkennesse: How much better had their women spin wooll on that day, then danse in the porticoes? and in Psal. xcii. Ecce & hodiernus dies Sabbatiest: Hunc,in prasenti tempore, otio quodam corporaliter languido, o fluxo, & luxurioso, observant Judai : vacant enim ad nugas. & cum Deus praceperit observari Salbatum, illi in his que Deus prohibet exercent Sabbatum. Vacatio nostra à malis operibus, vacatio illorum à bonis operibus est: melius est enim arare quam saltare. Illi à bono opere vacant, ab opere nugatorio non vacant. Behold this is also a day of Sabbath, which the Fews at this present keep with a kind of bodily, languishing, dissolute, and luxurious ease: For they are at lessure for toyes. And whereas God commandeth to keep the Sabbath, they Spend the Sabbath in that which God forbiddeth, Our being at leisure is from bad works, theirs from good works; for it is better to plough then to danse. They are at leisure from doing good, from trifling businesse they are not at leisure. He that readeth this and the like that might be produced, hath

hath cause to marvel, that the practice of that people should be so wide of the profession of their Doctours : but that there is great cause to think, whereas bodily rest is expresly commanded, the spirituall and morall im-ployment of it but intimated in the Commandment, and by the learned collected from thence, and from other Scriptures, by consequence of discourse, that the people apprehended that more, which was open, as being for their ease, neglecting that which was collected, as not fo pleafant. And therefore unlesse we be wilfull in refusing the Truth, it cannot be denied, that the DISPEN-SATION of that time, prevaileth in this, as well as in other particulars. For though no man doubteth that the Ancient people of God were led by the promises of the kingdome of heaven, and life everlasting; yet are those promises, in the law of Moses, conveyed and recommended to them, under the Figure of Paradife, of the land of Promife, and the fruits of it. Mihi in Evangelio promittuntur regna cælorum, qua Instrumentum vetus omnino non nominat, faith S. Jerome, Epist. 129. To me is the kingdome of heaven promised in the Gospel, which the old Testament doth not so much as name. S. Augustine cont. Faustum xix. 31. Testimoniis vita aterna & resurrectionis mortuorum abundat vetus Scriptura, sed hoc nomen REGNUM COLORUM, de nullo

nullo inde loco mihi occurrit, hoc enim proprie pertinet ad REVELATIONEM Novi Testamen-The old Scriptures are full of Testimonies of life everlasting, and the resurrection of the dead, but the name of the KINGDOME OF HEA-VEN I meet with in no place of it, for it properly belongethto the REVEALING of the New Teftament. Again, Mortem innuit secundam, cum diseret, ADAM, UB I ES ? sed de ea nihil dixisse credendumest, propter DISPENSATIONEM No. vi Testamenti, ubi mors secunda apertissime declaratur : God intimateth the fecond death, faith he, when he faith, ADAM VVHERE ART THOU? but it is to be thought that he expressed nothing of it because of the DISPENSATION of the New Testament, where the second death is most manifestly declared. Others might be produced to the same purpose. The reason is the same in the matter of Sacrifices, for which we know what particular order is taken in the Law of Moses, and yet are not the Prophets afraid to fay, that God gave no command for them. Pfalm. xl. 6. Sacrifice and offering thou didft not defire : Jerem. viii. 21. I spake not to your Fathers, nor commanded them, in the day when I brought them out of the land of Egypt, concerning burnt-offerings and facrifices. And all this according to the tenour of the Law, which commanded a Ceremoniall Service, as the figure of that worship which God requireth in Spirit and Truth. Thus standeth the mat-

ter in our present businesse : For if the Sabbath be a figure, as the Scripture declareth, and the Jews themselves acknowledge, then the observation of it commanded must needs be Figurative. Which is no more then the Apostle proveth in the fourth to the Hebrews, that the Rest which they observed the Sabbath with, was the Figure of that rest which remaineth to the people of God. Therefore it pleased God, in this point also to observe that dispensation of the Old Testament, which he had fet on foot in other particulars: taking order at large, that the Sabbath should be celebrated with bodily rest, but that Service of God in Spirit and Truth, which is proper to the DISPENSATIon of the New Testament, as it is greatest in esteem, so is it least in appearance of the Commandment, which God gave for the purpose. To the same purpose, as hitherto it hath been observed, that the Law hath specified no particular work of the Morall Service of God, with which it commandeth the Sabbath to be SANCTIFIED, or for which it appointeth Assemblies: So must we further observe in this place, that it neither provideth for PLACES, wherein it might be exercised by the body of that People, nor taketh order by whom it should be Ministred in such Places, but hath left us to collect by circumstance and the traces of their An-

Incient practice remembred in the Scristures, that it was Ministred by the Prophets. as Prophets, rather then by the Priests and Levites, as Priests and Levites, as well in Synagogues as in the Temple, or at the Tabernacle. The command of Assemblies, Levit.xxiii.might well be prescribed in the law of Moses, with a particular effect, in respect of that time, that the whole Congregation of that people lived together in the wildernesse of Arabia. Then and there it is easie to conceive, how they were affembled to celebrate those solemnities, that is, at the Tabernacle, or round about it, which the Jews call The Camp of Levi. But when they were fettled in the land of Promise, we see what the Law requireth : Deut.xvi.16. Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall chuse. This is the extent of the Law, thrice a year to refort to the Tabernacle, and that none but Males; and therefore the question will remain, How the body of that people affembled themselves through the year (it being a thing manifest that the greatest part could not refort to the Tabernacle) and those Houfes of Prayer, which afterwards were called Synagogues, whereof Philo speaketh in the words alledged, not yet erected through the Countrey, as shall appear by the dark traces of the beginning of them, which we shall find by by and by in the Scriptures, during the time of Solomons Temple. So that the words of Philo and Josephus alledged before, wherein they tell us, That Moses commanded that people to Assemble every seventh day, to learn the Law, that it was their custome so to do; and that the Chief raught at those Affemblies, and the rest learned to live according to that which was taught, must be underflood with these limitations, That it was collected from the letter of the Law of Moses, and preferved in the practice of that people, at fuch times and places as afforded means of Religious Assemblies for such purpose. In fine, it will appear, that the Law of Moses, according to the dispensation of that time, intended to be most expresse in the Figurative Ceremoniall Service, peculiar to that people, by the Ministeries of Priests and Levites, fo particularly appointed in it for that kind of Service. And yer, so little provision as we find in the Law for the office of Prophets, and children of the Prophets, that is, their disciples, these were the men neverthelesse that Ministred the Morall Service of God, of Prayers, and the Praises of God, and the exposition of the Law, at their Religious Assemblies. A thing that may found strange to them, that find the charge of Teaching the Law, laid upon the Priests and Levites from the beginning, in divers passages

ges of it. But if we view those passages at a near distance, it will appear, that they speak not of TEACHING the Law at any Religious Assemblies for such purpose, but of deciding cases emergent, or giving Judgement in caufes arifing upon it. Deut. xxiiii. 8. Take heed in the Plague of Leprosie, that thou observe diligently, and do according to all that the Priests the Levites shall TEACH YOU: as I commanded them, fo shall ye observe to do. In Levitious there is much provided, concerning the Priests proceeding in judging Leprosies, but that the people should stand to their judgement, provision is not made. Here is declared, that in those cases, they did not refort to the Priests as to Physicians, to follow their fentence so farre as their own respect should advise, but that their sentence, called here TEACHING, had the force of binding them to stand to it. 2. Chron. xviii. 18. Josaphat in the third year of his reigne fent his Princes, to TEACH in the Cities of Fudah, and with them he sent Levites, and Priests. R. Solomon Jarchi there : בי על הכוהנים ונו For it lay upon the Priests and Levites to teach and instruct, as it is written, Deut. XXIII. 8. ACCORDING TO ALL THAT THE PRIESTS AND LEVITES SHALL TEACH. And the Princes went with them, that none might difobey them, and to confir ain them to heare them, and observe to do ascording to the command of the Judges, like that Deut.

Deut. XVI. 18. JUDGES AND OFFICERS SHALT THOU MAKE THEE: Fudges, to judge the people, and Officers to constrain them to do the command of the Judges. This TEACHING then confifted in declaring the obligation of the Law by the Judges of it, the Priests and Levites, and the Princes were officers with power to inforce the execution of it. Mal.ii. 7. The Priests lips should preserve knowledge, and the Law they should require at his mouth. for he is the messenger of the Lord of Hosts. In the Chaldee of Jonathan ארי בשמש הו וגו because he ministreth before the Lord of Hosts. From which Translation some of the lews expound this reason thus: You shall have recourse to the Priests, to determine matters doubtfull in the Law, for, standing to minifter before the Lord in the Temple, he is alwayes ready for fuch purposes. R. Isaac Abarbinel upon Dent. xvii. 9. But however this prove, if we consider what followeth there, verf. 9. You have been partiall in the Law, we shall find the glosse of David Kimchi to be most true, אחם נושאים ונו You accept the persons of great men in matter of the Law, which faith, Levit. XXII. 22. YE SHALL NOT OFFER THESE UNTO THE LORD: And when they bring an offering with a stain, you are afraid to reprove them, and tell them, this Offering is not allowable. So that the intent of this Text allo, pointeth at the deciding of difficulties emer-

emergent about the Law of Moses. Levit.x. 8. where the Priests are forbidden to drink wine, during the time of their fervice, there followeth a further reason, vers. 10. And that you may put difference between holy and unholy, and between unclean and clean: and that ye may TEACH the children of Ifrael all the Statutes. which the Lord hath spoken unto them by the hand of Moses. To resolve where the Law took hold or not in particular cases of that nature, is to divide between unholy and hely, between clean and unclean: Therefore we have cause to think that the Generall which followeth, of TEACHING all Statutes, is commanded to the same purpose, in matters of other nature. And that of Deut. xxxiii. 10. They Shall TEACH Facob thy Statutes and Ifrael thy Law, Abarbinel expoundeth to the same effect. For he observeth that it goeth before thus, Who faith unto his father and to his mother, I have not feen him; neither doth he acknowledge his brethren, nor know his own childrew: as the reason of that which followeth, They Shall TEACH Facob thy Statutes, and Ifrael thy Law. Because they take no notice of their dearest relations in Judgement, therefore they shall TEACH Jacob thy Statutes, and Ifrael thy Law, by deciding the controversies of it. And all this, because the Originall word nin, is proper to fignific instruction by way of precept, from whence the Law is called

called and, and the declaration of the obligation or not obligation of it, is in the language of their Doctours, called הוראה. Neither is it materiall, though some of these Scriptures be otherwise understood. For my purpose is not to say, that the people was not taught at all by the Priests and Levites at Religious Assemblies, but not as such. It is for divers reasons to be believed. That the most part of Prophets, and disciples of Prophets, were Priests and Levites. They were free from the care of Estates and Inheritances: They were the men that came nearest to God by their Office in his Ceremoniall Service, which, an extraordinary degree of the knowledge and fear of God, best suited with: But it is as certain, that the charge of Teaching the people, belonged as well to the Prophets that were not Priests and Levites. The Scribes and Pharisees sit in Moses chair, saith our Lord in the Gospel; which is very well expounded in the words of Philo alledged afore; for he telleth us, That it was the custome, from the time of Moses, for the Chief to teach, and the people to learn to live as he taught. Then, the Chair of Mofes, is the Chair of Doctrine as well as of Judgement, and Moses the Chief of Docours, as well as of Judges. But it is well known what the Lord faid unto Moses, Numb. xi. 16, 17, Gather unto me feventy men

of the Elders of Ifrael, whom thou knowest to be Elders of the people, and Officers over them, and I will take of the Spirit that is upon thee, and put it upon them. These that were known to be Elders of Israel in their severall Tribes, or their Officers in Egypt, as we reade Exod. iii. 29. v. 19. are chosen to receive their share of Moses his spirit: whereupon it followeth, vers. 29. And it came to passe that when the spirit rested upon them, they prophesied and ceased not. The Jews Doctours, seem to apprehend the nature of the Gift which these men received, not amisse. Moses Maimoni in More Nebochim. ii. 45. Abarbinel upon the place. They tell us, that the meanest degree of Gods spirit, was that whereby men found themselves moved and inabled, to those works of wisdome and courage, which otherwise they thought not themselves fit to undertake, with affurance that all was from above. This is the Grace, fay they, which the Judges received, when it is faid, THE SPIRIT OF GOD INVESTED GE-DEON, OTCAME UPON SAMPSON, for example. The fecond is, when men are moved to speak of things belonging to the knowledge of God, and his praises, beyond their naturall or habituated capacities, without feeing any figures, asleep or awake, but with assurance that it was from God. And this they make to be the Grace of them, which writ those parts

parts of Scripture, which the Jews call Ecclefiafticall writers, בחובים, that is Written by the Holy Ghost, which neverthelesse in a large sense are called Prophets: And in these two degrees they say consisted the condition of Saul, that was indued with the Holy Ghost, to inable him for Government, fo as fometimes he arrived at the rank of a Prophet. And thus these Elders received of the spirit of Moses, for the Government of the people with him, in fuch meafure, that they atteined also to be Prophets. It is the constant Tradition of that people, That the knowledge of the Law, was delivered by Moses, and this Confistory of Elders, to fucceeding ages. Which if it go no further, is no more then reason for us to believe, though they have built all the fooleries of their unwritten Law upon it. If Mofes were the Chief of Doctours, those of Moses his Bench must needs in their degree be the like. The Lord promifeth to his people a successour to Moses in this Grace, Deut. xviii. 15. A Prophet Shall the Lord your Godraife up unto you of your brethren like unto me, him shall you heare: which the New Testament verifieth in our Lord Christ, Acts vii. 37. and elsewhere. But if this promise be partly verified for the time, in those Prophets which God raifed up from age to age after Moles, for further knowledge of the Law

Law which he gave, as the promise of a Saviour, was for the time, in part verified in their Judges and Kings, by whom God delivered his people from their enemies, as fome will have it, then is the charge of hearing those Prophets, but the relative of their charge, in Teaching the people. In the time of Samuel we reade of certain Colledges of Prophets, and disciples of Prophets, such as was that I. Sam. x.5. where Saul and his fervant met a company of Prophets; and fuch as was that I. Sam. xix. 18, 20. at Naioth in Ramah, where Dauid abode with Samuel: and where Sauls messengers saw the company of Prophets prophesying, and Samuel standing as appointed over them. This Naioth in Ramah, is here translated by Jonathan the Chaldee Paraphraft, בית אולפנא ברמתא the house of learning in Ramah: and Samuel stood over them as their Master to teach them, as he rendereth it. It is the place where Samuel was born and dwelt, called in the beginning of that book, Ramathaim Sophim, in the Greek appasain, and is the same with Josephs Town of Arimathaa in the Gospell. By the word it should seem it was compounded of two Towns, in the one whereof was Naioth, the residence of those that studied the Law there under Samuell: whereupon Jonathan tranflateth it there, Ramah of the disciples of the Prophets, It is here very much to be observed,

ved, that they were forbidden by the Law, To offer Sacrifice but before the Ark, in the place which the Lord fhall chuse. Neverthelesse, while this choice of God stood suspended, and while the house at Shiloh was desolate, from the time that the Ark was taken by the Philistines, till it was settled again at Jerusalem, High places were licensed as the Jews speak, that is, it was lawfull to offer Sacrifices where the Ark was not. Such are these whereof we now speak, 1. Sam. ix. 12. X. 5. where Jonathan translateth it בית אסחרותא the house of Feating, because having offered their peace-offerings, the use was, To Feast upon the remains of them, as you find it there. In fine, the people assembling to such places to offer their Sacrifices, and to celebrate their Solemnities, and the Prophets having their Residence there, what doubt can be made, but that all this must be, for the purpose of preaching to the people, as they affembled there, or ministring what else may appear to belong to their office ? And this is well apprehended by men of learning, to be the beginning of Synagogues and Schools among that people. For when the Ark was fettled, and it was become unlawfull to offer facrifices in the High places, to affemble for publick prayers, and the praises of God, and learning the Law, was no inconvenience. The like is to be faid of those aboads of Prophets,

phets, at Bethel, and Jericho, 2. Kings ii.3,5. the like whereof were in other Ciries, faith D. Kimchi upon that place: And that in 2. Kings vi. 1. where we may observe Elisha to be Master, as Samuel in that of Naioth afore. The like we may conceive of that 2. Kings xxii. 14. where Huldah the Propheteffe is faid to dwell במשנה, which Jonathan translateth as afore, the house of learning, our English, the Colledge. R. David Kimchi there, Our Doctours of bleffed memory fay, That three prophesied in the dayes of fosiah, feremiah in the streets or villages, Zephaniah in the Synagogues, and Huldah among the women. Solomon Jarchi upon Es. i. 21. It was full of judgement, righteoufnesse lodged in it. יומצינו ונר And we find in Pefikta thus : R. Menahem some of R. Hosaia saith, There were CDLXXX Synagogues in Ferusalem according to the number of the word 'non in Gematria : That is, counting the number which the letters of it make. As who should say, that it was irregular on purpose, to put them in mind how many Synagogues were in Jerusalem when the Prophet spake this. And that so many there were in it under the second Temple, is oft reported among them, and may passe for Historicall Truth: But to find this out of the Prophet in his time, is one of the crotchets which these mens brains are alwayes teeming with. In fine, if there be any expresse rememmembrance of Synagogues, under Solomons Temple, in the Scripture, I suppose it must be that, Pfal. Ixxvii. 8. They have burnt up all the Synagogues of God in the land. and afore, verf. 4. Thine enemies rore in the midft of thy Congregations. which is more then can be understood of the Temple alone, or the feverall buildings of it. Onely the doubt is, to what time the meaning of this Pfalm is to be related, and when it might be penned, because Junius hath been bold to referre it to Antiochus Epiphanes his time. But the conftant Tradition of the Jews seemeth to have obteined the credit of Historicall Truth, that the Scripture was figned in Ezra's time: And the end of Malachi (whom the Jews will have to be Ezra) feemeth to speak no lesse, iiii. 4. founding like the passage from the Old to the New Testament : reslecting upon the Old, when he biddeth them remember the Law of Moses, and pointing at the New, when he promifeth the fending of Elias before the day of the Lord came. Besides, it is against the Truth of History, that the Temple was destroyed in Antiochus Epiphanes his time, which not onely this Pfalm, but divers of the same Title import. lxxix. 1. 0 God the Heathen are come into thine inheritance, thine holy Temple have they defiled, and made Ferusalem an heap of stones. Upon the Title of this Psalm, which is, A Psalm of Asaph. the

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the Chaldee descanteth thus: A song, by the hands of Asaph, upon the desolation of the San-Etuary, by the spirit of Prophesie he faid, lxxi. 13. The Boar out of the wood doth wast it, and the Wild Beaft of the field doth devoure it. Therefore I observe much, what we reade after the Ixxii. Pfalm ; Hereend the prayers of David the sonne of Jesse: and yet you shall find not a few under Davids name afterwards. Which seemeth to argue the first to have been a severall Collection of Davids Pfalms by themselves : Besides which nevertheleffe were found others of his, which with the rest, belonging to other names, as Moses, Asaph, Heman, and others, make up the Collection that followeth. The Case is not much unlike in the book of Proverbs. Two Titles of Solomons Proverbs, C. i. & x. argue two feverall Collections. C.xxv. there beginneth a third Collection of them with this Title, These are also Proverbs of Solomon, which the men of Hezekiah King of Judah co-pied out. But that this Collection lasteth to the end of the book, meeting with a Title fo disputable, C. xxx. who shall assure us? Since then after the lxxii. Pfalm, where we reade, Here end the prayers of David sonne of Fesse, there follow a confiderable number under the name of Asaph, why should we doubt him to be writer of them, more then David of his? Or that he, that was a Prophet, as fhall

shall be said, foresaw in them the destruction of Jerusalem by Nebuchadnezzar and the Chaldeans ? If there can yet be question who penned the Pfalm, it is quite extinguished by the Text of 2. Chron. xxix. 30. where Ezekiah commandeth the Levites to praise God in the words of David and Asaph: And therefore the Scripture speaketh of Synagogues during Solomons Temple : But with fuch obscure remembrance, that it cannot be thought, they could afford the body of that people means to assemble for the Service of God. One doubt there is yet behind, as concerning this Grace: to what purpose the disciples of the Prophets studied for that Grace, which was onely in the power of the Holy Ghost to bestow, being farre from us to believe, as fome Mahumetane Philofophers are faid to do, That it is to be compaffed with humane indevours: which if they aimed not towards that purpole, why then are they called fonnes, that is Disciples, of the Prophets, as the Chaldee of Jonathan alwayes translateth it? Why do we see, that for the most part, in Scripture, those persons that were brought up to it, were indued with the Grace ! It was in the power of God, no doubt, to bestow it where he pleased : neverthelesse, so it was found, that for the most part he did bestow it, where mens manners were fuitable, where mens courses were applied

plied to it: (To fay nothing here of those dispositions of nature and fortune which the Ebrew Doctours require) this is to be feen in the place alledged i. Sam. x. II. And the Proverb that did rife upon Sauls prophefying, Is Saul also among the Prophets? For had it not been unufuall, that persons never bred to any fuch course, should be invested with the Spirit on the fudden, it had not been fo great a marvell, as to cause and occasion the Proverb: On the other fide, to shew how it cometh to passe, it followeth there, And one of the same place ansivered and said, But who is their father? To fay, that seeing these children of the Prophets, that is, Disciples, had Godtotheir Father, to teach them by his Spirit, it was no marvell to fee a man grown a Prophet without help of other Masters. Which is the case that Amos expresseth vii. 14. I was no Prophet, nor Prophets sonne, but an heard (man, and gatherer of Sycomore fruit, And the Lord took me, as I followed the flock, and the Lord (aid unto me, Go, Prophese unto my people Ifrael. Now, the study that dispofed men to this Grace, was, without doubt, that of the Law of Moses: in that all converfed, and spent their time, that pretended, though some atteined the Gift of Gods Grace, others stayed at that knowledge, which by humane indevours they could compasse: Whereupon that which is called

in the places of Samuel aforesaid a company of Prophets, is by Jonathan translated in the Chaldee סיעת כפריא A pack of Scribes. A difference remarkable in that Translation, which it maketh, in rendring the word Pro-PHETS: for when he conceiveth the speech is of fuch as had the Grace, he translateth it וביאיא Prophets: when he extendeth it to those that did but pretend, he termeth it divers times, Scribes, and Dollours. Jer.xxvi. 16. Then faid the Princes and all the people unto the Priests, and to the Prophets : Jon. N'7807, to the Scribes. Jer. xxix. I. Thefe are the words of the lester that feremiab the Prophet fent from Ferusalem unto the Priesis, and to the Prophets. Jon. לכפריא, to the Scribes. And again, verf. 15. Because ye have said the Lord hath raised us up Prophets in Babylon. Jon. 1990 Doctours. When the Scripture speaketh plainly of false Prophets, then he is wont to adde in translating, FALSE Prophets. This we shall fee to be the beginning of those that are called Scribes in the Gospel, which among the Jews are called WISEMEN otherwise, when the Grace of Prophesie had ceased among that people. And to this purpose it is worth the noting which R. Moses Maimoni among others of their Doctours, delivereth of Baruch the Scribe, the sonne of Neriah, in Moreh Nebochim ii. 32. that his complaint specified, Jer. xlv. 3. We is me new, for the Lord hath added

added grief to my forrow, I fainted in my mourning, and find no rest: was upon this occasion, that having run his best course, under Jeremy, for the purpose, the Lord in the end refuled him the Grace of a Prophet, which he aimed at. For fure the answer the Lord giveth is very fuitable: as it followeth, Behold, that which I have built, will I pull down, and that which I have planted, will I pluck up, even this whole land, and seekest thou great things for thy self? To say, that in the time of publick wrath, it was more fit for him to feek deliverance, then eminence; which is his reward, as it followeth, Behold, I will bring evil upon all fiesh, faith the Lord, but thy life will I give unto thee for a prey, in all places whither thou goest. Now it is to be observed, that the Originall word, which we translate prophelying, is of fo large a meaning, that it conteineth whatfoever that Grace inableth, or that office requireth a man to do. For, how is it faid, Ecclus. xlviii. 13. that Elizeus his body PROPHESIED, because of the miracle wrought by his bones after his death, but because it was alwayes expected at Prophets hands to do miracles? As our Lordis called a Prophet mighty in word and deed, Luke xxiiii. 19. It is then no marvell, that Prophets should be inspired by the Holy Ghost to set forth the praises of God, or that their Ministery should be required in that work. I.Sam.

I. Sam. x. 10. we reade of Saul and his fervant. 1. Sam. xix. 20. we reade of his messengers, thus; And Saul fent meffengers to take David: and when they faw the company of the Prophets prophefying, and Samuel standing as appointed over them, the Spirit of the Lord was upon the Messengers of Saul, and they also Prophefied. In the Greek, that which is in the Ebrue להקת הנב"ם, or in the other place, _ חבל הנביים, Aband of Prophets, or a congregation of Prophets, is rendred 2003 ? spoonto, and cunnoia, and Prophefying, is by Jonathan turned משכחין, that is, praising or singing: They found them finging the praises of God, under Samuel, Master of the Quire, and they, when it came to their turn, fung that which they were inspired with: as the Apostle, 1. Cor. xiiii. 26. When you come together, every one of you haib a Pfalm: Thus Exod. xv. 21. Miriam the PROPHETESSE, the after of Aaron took a Timbrel in her hand, and all the women went out after her with Timbrels and Danfes, and she answered them saying: in the Greek it is, & exipter aurois, the led them the fong, which she had composed, as being a PROPHETESSE. Or she fung that which Moses had composed by the Holy Ghost afore, for her beginning is, Sing unto the Lord, for he hash triumphed gloriously, the Horse and his Rider hath he cast into the Sea: which is that of Moses. Again we reade 1. Chron. xxv. 3. D 3 MoreMoreover, David and the Captains of the Hoft, separated to the service, of the sonnes of Asaph, and of Heman, and of Iduthun, who should PROPHESIE, with Harps, with Pfalteries, and with Cymbals. and verf. v. All thefe were the Sonnes of Heman the Kings SEER in the words of God, to lift up the horn. In the first place, the Greek hath it sops would be speaking, that is, the praise of God; in the other, is avantulated The Kvely, that fruck up to the Lord. But there must be a reason why the praises of God is called PROPHESYING, and SEERS, that fend them forth. And what is that but this, because the Spirit of God indited Psalms to the heads mentioned here, with whom the rest joyned in finging them to the Lord? R. David Kimchi there, היו בני אכף וגר , The fonnes of Afaph played upon Instruments, and sang, and the Holy Spirit restedupon Asaph, and he sung with his voice to the noise of the harps. So Heman and Iduthun were all Prophets with Instruments of Song : For the book of Psalms was written by the Holy Ghost, and there are in it Prophesies of the Captivity and Deliverance. Here you fee, that Alaph and the rest were Prophets inspired by the Holy Ghost, so that it can be no marvell to find Prophesies under their name in the Pfalms, as was faid: Besides, their children also and scholars are faid to Prophesie in singing the praises of God which they were inspired with. A thing to be

be observed towards that which shall follow. Further, that Prophets instructed the people in the Law, at their Assemblies for that purpose, in the Temple or elsewhere, there is enough to argue out of Scripture. Abenezra upon Exod. xx. 8. ומנהג וגוי, and it was the fashion of the Israelites, close upon the Sabbath, to go unto the Prophets : As it is said, 2. Kings iiii. 22. WHERE FORE VVILT THOU GO TO HIM TO DAY ? IT IS NEITHER NEVY MOON, NOR SABBATH. R. Levi ben Gerfon upon that place, נראה כי וגו , נראה seemeth that in those dayes, they used to go before the great (wife) men, and they instructed them in the way they should go, and the things they should do. Neither is this Exposition the apprehension of these later Doctours: Manasfeh ben Israel the now Rabbi at Amsterdam hath quoted it to us from the Talmudifts: Gem. Succoth, C. 2. Concil. in Exod. Quast. 35. To the same purpose belongeth that of the Talmudists alledged from David Kimchi, that Jeremiah prophesied in the Villages, Zephaniah in the Synagogues, and Huldah amongst the women. The same D. Kimchi upon 2. Kings ii. 3. telleth us that the reason and purpose of those Colledges of Prophets there remembred, was to reprove the Israelites through those Cities. In Pfal. 1xxiii.16,17. When I thought to know this, it was too painfull for me, untill I went into the

Sanctuary of God,, then understood I their end. Abenezra there, וטעם מקרשי אל ונגי, and the meaning of the Sanctuary of God, is, Because there were the Priests of account, and the WISE-MEN of Ifrael, and they revealed this fecret. And Eccles. v. I. Keep thy fect when thou goeft to the house of God, and be more ready to heare, then to give the facrifice of fools: for they confider not that they do evil. The Chaldee Paraphrase thus descanteth upon these words. אנת כר נשא וגו Thou fonne of man, keep thy feet when thou goest into the Sanctuary of God to pray, that thou goest not thither full of sinnes, before thou dost repent, and apply thine eare to receive instruction of the Law from the Priests and WISEMEN: and be not as fools that offer Sacrifice upon their sinnes, and repent not of their evil works, that stick in their hands, and it is not accepted, neither know they how to do good or evil about them. Here you have the meaning of these Scriptures expressed, by conjecture, taken from the practice of aftertimes better known : But WISEMEN joyned here with Priests, are they which Jonathan called Scribes afore, as shall be said, and fuch Priests they were that did this office. It is to be believed that it was no lesse the office of Prophets, to conceive prayers in behalf of the Congregation at their Assem-blies, though we find no such expresse conjecture in Scriptures of the Old Testament. When

When people reforted to the Prophets, when they taught them the Law, as was faid: shall we believe they had not publick prayers arthofe Assemblies? or shall we believe that it was not ministred by the Prophet to whom they reforted ? especially seeing it appeareth many wayes, that it was the Office of Prophets to pray for the necessities of the people; as men most familiar with God, and fo most like to prevail. And the Prophets of Baal, 1. Kings xviii. 26. called upon the name of Baal from morning till noon, which in verf. 29. is thus faid : And it came to paffe when mid-day was past, and they PROPHESIED till the offering of the evening Sacrifice. Here their prayers to their god, is called Prophelying, as a part of the Prophets office, which Elias doth afterwards. And Samuel, 1. Sam. xii. 23. As for me, God forbid that I should sinne against the Lord in ceasing to pray for you : but I will teach you the good and the right way. Joyning together the parts of his Office, Teaching and Praying. Last, The King of Israel, 2. Kings vi. 30. God do so and more also to me, if the head of Elisha the sonne of Shaphat shall stand on him this day: As he whose Office it was to remove the wrath of God by his prayers, and did not. If these consequences feem not to speak home to the ministring of the Service of God by prayer, at their religious Affemblies, compare that which hath been

been said with that which followeth, concerning the Prophets of the New Testament, and the things that have been said, will no doubt appear unquestionable.

CHAP. III.

The Profession of Scribes, that succeeded the Prophets. Wisemen of the Fews were the learned fort of Scribes. Scribes of all the three Sects. They taught in Synagogues. Who were Lawyers. Who sate in their Courts, and of their Disciples. The manner of their sitting in Schools and Synagogues. How they sate in Feasting. Of the Elders of Synagogues. Who among them received Imposition of Hands.

That the chief, if not the onely know-ledge, to which men of learning were bred among the people of God from the beginning, was that of the Law, and afterwards of the other Scriptures, the name of Scribes is evidence enough: Whose profession Epiphanius thus describeth, "Other size Authoria to Law, as pean parallel two installed in the specific the Law, teaching a kind of Grammaticall knowledge: in other things practicing the fashions of the fews. And Abarbinel in the words alledged afore, hath expressed three particulars concerning the Law, wherein the

the lews were instructed upon the Sabbaths: קכלת רבריה עם פירושיה ורקרוקיה. The first concerneth no more then the very words, and the ordinary reading of them, as it was delivered, and as the people received it: and by this continuall hearing the Law, the people came to be fo cunning in it, as Josephus professeth, in the place afore named: Hum की काराम्हण में गाड इतुमान मही मांधाड़, केंद्र कर के संस्ता सर्वण्या, में रहेंग्रास के हैंसाई. कार्यहरू देकों कार कार्य मार हरायेंड कार्ट्सामध्ड αὐτού ἐκιμανθάνοντες, ἔχρμεν ἐν ταῖς ψυχαῖς ἐγκεχαραγιθένε. But if aman ask any of us, concerning the Laws, he will tell every thing readier then his own name : for learning them straight as soon as we come to knowledge, we keep them imprinted in our minds. The third thing which he calleth , concerneth the Grammaticall niceties in reading the words of the Law, the knowledge whereof Epiphanius faith the Scribes did professe. This is the reason that it is recorded for the commendation of Efdras, Efd. i. 6. That he was a ready Scribe in the Law of Moses. As in the third book of E7ra, cap. 8. for the same cause he is called avayvoisms To rous To Oct. A Reader in the Law of God, who is called a Scribe of the Law of God elsewhere. And that is the reason of the language which our Lord useth to the Scribe, What is written in the Law ? how READEST thou? Luke x. 26. For as it is true, that the vowels which the letters must be sounded with,

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with, are not distinguished in the Substance of that Language: So it is most certain, that the way of reading, was not at the first delivered to that people, in that method of generall Rules, which fince hath been invented, but was taught and received by particular Tradition, and continued by remembrance and practice. Whereupon it is evident, what difference of founds may be fastned upon the same characters of letters, if it be but from that most ancient Translation of the Bible in Greek, commonly ascribed to feventy Elders of Israel. The substance whereof still remaining (whatsoever alterations may have been made) is sufficient to shew, how much difference there was between the reading which they followed, and that which we now use. And by consequence, how much it concerned the true meaning of the Law, to have learned the true reading of it, which the Jews, whose reading we follow, pretend to have received from Esdras, and the men of learning in his time, whom they call the men of the Grand Synagogue. But the endlesse niceties and curious observances, where with the reading, which we now defervedly use, is delivered unto us, is sufficient to demonstrate that which I was faying afore, that from the beginning, the certain manner of reading was delivered by particular observance, and in time became reduced

reduced unto that generall method, which now we use, with such unspeakable speed and advantage. Thus, all that made profeffion of book-learning among that people, are called Scribes; though it seemeth, some that injoyed the style, went no further then writing and reading. And fuch as these they were, that taught little children afterwards among the Jews, of whose Office we find Rules in Maimoni, Talmud Torah. cap. 11. And the Jewish Doctours imagine, that Jacob prophefied, that most of these should be of the Tribe of Simeon, when he faid, Gen. xlix. 7. I will divide them in facob and featter them in Ifrael. And the Commentaries under S. Ambrose his name, expound the Office of those Doctours, of whom S. Paul speaketh, 1. Cor. xii. 28. in these words, Illos dieit Doctores, qui in Ecclesia literis & lectionibus retinendis pueros imbuebant, more Synagoga, quia traditio illorum ad nes transitum fecit : He (peaketh of those Teachers in the Church, which instructed children in reading and reteining their lessons, after the fashion of the Synagogue, for their Tradition hath passed over to us. How well he hath deciphered the Office of Doctours in the Apostle, we shall see afterwards; but that which he faith, of the fashion of teaching children to reade, and say over lessons of the Scripture, which the Church learned from the Synagogue, is that bufi-

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businesse of lesse learned Scribes, whereof we speak. For there was a further degree of knowledge, confifting in the exposition of the Law, which is the third particular remaining, expressed in Abarbinels words, in the fecond place, and those which came to this pitch, as they were still Scribes, which is the name common to all men of learning among that people, fo they were counted WISEMEN besides, in regard of the knowledge of the Law they professed, which was the wisdome of that people, according to Deut.iiii.6. Thus you shall find Scribes and Wisemen joyned together in the New Te-Stament : Matth. xxiii. 34. Behold I fendunto you Prophets, and Wisemen, and Scribes: And 1. Cor. i. 20. Where is the Wife ? Where is the Scribe? Where is the disputer of this world? And for this cause it is, that the Disciples of the Prophets are translated Scribes in Jonathan, as was faid afore : And the same are the WISEMEN which taught the Law of God in the Temple: which we also reade of Ezra the Scribe, vii. 10. For Ezra had prepared his heart to feek the Law of the Lord, and to do, and to teach in Ifrael Statutes and Judgements. Whether they were Priests, and Levites, or whether they were others, that were bred from their youth to the knowledge of the Law and Scriptures, these were the men, and no other but thefe, that were indif-

indifferently assumed to fit in all Courts of Judgement of that people, and to teach in their Schools and Synagogues. You heard afore some flight remembrance of places of learning, where Companies of Prophets had their refidence, some suspicion of Synagogues, where that people affembled, not for that Ceremoniall worship which was confined to the Temple, but for the Morall and Spirituall Service of God, according to the light of that time, during the time of Solomons Temple. But after the return from Babylon, Schools and Synagogues, for certain, were multiplied all over the Countrey; and the effect of it was, without doubt, of unspeakable benefit. Men of learning have thought it strange, and inquired what the reason might be, that this people, before their Captivity, when they had the Prophets to teach and admonish them, still from time to time should fall away from God to the worship of Idoles: whereas after their return, though there were no more Prophets, nor miracles wrought, nevertheleffe they continued constant in the Service of one God, however the fervice and knowledge of him were corrupted. To my understanding this one reason goeth farre in giving account of it; because where Assemblies were held, where the Law was read and taught, where the Service of God was exercised, that is, there

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where there were Synagogues, there was the most powerfull means to hold them constant to that which they professed. But on the other fide, we see what a great evil sprung among them in stead of it, diversities of opinions, fects and divisions, among them which held all constant to one Law, whereof the Learned professed the Knowledge. The chief whereof were those of the Sadduces and Pharifees which the Gospel remembreth; and which are remembred here, to shew, that they took not upon them the Teaching of the Law, but as they were Scribes, as well as Pharifees or Sadduces: the name of Scribes importing the learning of the Law to which they were bred, the name of Pharisees and Sadduces, the sect and manner of life they professed, according to the opinions those orders maintained. So that as nothing hindereth him that hath professed some Monasticall Order, to proceed in the Degrees of the Schools, no more inconvenience is it, to take the same men, both for Scribes, and also for Pharifees and Sadduces. The Scribes and Pharifees sit in Moses Chair, faith our Lord, Matth. xxiii. 2. the difference is made, because many were Scribes that were not Pharifees, as also many Pharifees that were no Scribes: as in those words which Sigonius hath produced out of the life of James sonne of Zebedee, Fosias un us

unus è Scribis Pharis Aorum, misit funemin collum Apostoli : Fosias a Scribe, ONE OF THE PHARISEES, put a rope upon the Aposthes neck. Gamaliel, of whom we reade in the Scripture for S. Pauls Master, is called there a Pharifee; and that he was a Scribe for his learning, there can be no doubt. And when it is faid, Acts xxiii. 9. The Scribes that were of the Pharifees part, it is plain that there were also Scribes of the Sadduces: which feem to have carried more credit after our Lords death, under another High Prieft, then when he was alive. For when it is faid, Acts v. 17. Then the High Prieft rofent, and all that were with him, which is the feet of the Sadduces, and were filled with indignation, it may be observed that afore, iiii. 2. we reade thus, And as they spake unto the people, the Priests and Captain of the Temple, and the Sadduces came upon them, which fame faction is thus specified vers. 5. And it came to passe on the morrow that their Rulers and Elders, and Scribes were gathered together at Ferusalem; out of which as it is to be prefumed that the faction of the Sadduces, cherished by the High Priest, had then the stroke, (whereupon the Apostles preaching then the Resurrection of our Lord, found some advantage in Gamaliel, and S. Paul afterwards in the Pharifees) fo there is necessity to think, the same were Scribes and Sadduces

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duces both, which dealt in these matters. And for the third fect of the Essenes, there is no doubt, but the learned of them also were counted in the number of the Scribes; feeing we know that they taught the Law in their own Synagogues, as shall be faid. But of those that are called in the Gospel Lawyers, there is question among men of learning, what might be the difference between them and Scribes, whose Profession was the Law of Moses, and the Exposition of it. For when our Lord faith unto them, Luke xi. 46. Wo unto you also Lawyers, having said the like afore to the Scribes, it is plain, that he might speak to Scribes and not to Lawyers, and yet the Profession of Scribes being the Law of Moses, and the Exposition of it, it is strange there should be Lawyers which were no Scribes. And therefore my resolution must be, that they ceafe not to be Scribes which are called Lawyers, but as they own that style for their Profession of Learning, so is the other due for the Priviledge they have in it: which feemeth to have been among them, what soever was then conferred by Imposition of hands, which made them Rabbies or Doctours of the Law that had it: Maimoni, in Sanedrin. C. iiii. num. 2. And therefore when Gamaliel, Acts ii. 34. is called vous of disreade, it is the same that vouris or Addisign or Rabbi alone. For hereupon you shall.

shall observe the words that he useth, Luke XX. 45. Then answered one of the LAVVYERS and said unto him, Master, in thus saying thou reprochest us also: to shew, that they were still of a better rank then the rest, and should take it worse to be found fault with; which is here verified, by the Priviledge which they of all other Scribes were invested with. For to shew in how great esteem was this Profession among that people, be it here observed, that no man was capable, at least of fitting in their Courts of Judgement, but those that were bred to this kind of knowledge. I speak not here of the free times of that Common-wealth, under their own Laws and Governours: Then, it is reason to think, that the Princes of Israel, and noblest perfons, were placed in the Grand Court of Ixxi. at Jerusalem, with the Chief Priests, and Prophets, or their Successours, the greatest of the Scribes to affift them in the knowledge of the Law. It is observed of late, that Josephus maketh the middle Court of xxiii. to confift but of vii. with two affiftants to each of them, of the tribe of Levi, to wit, for the knowledge of the Law; which came near the number of xxiii. The description that followeth derived from their Ancient Doctours, feemeth to concern the times when the freedome of the people was abated, and that great Court reduced, from govern

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verning the State, to judge the greatest of those matters wherein they were left to their own Laws. Which fitteth the present purpose neverthelesse. Because from it we shall perceive the imployment of their Scribes, together with the fashion of their Consistories, and of their Synagogues in consequence, whereupon that which is to follow dependeth. R. Moses in Sanedrin. C. ii. num. 1. They place not in any Sanedrin, great or little, but Wisemen; men abounding in knowledge of the Law, men of large knowledge in other Sciences: And straight afterwards, They place not in the Sanedrin but Priests and Levites, and Israelites of birth, fit to be of Alliance to the Priesthood, as it is faid, Numb. xi. 16. AND THEY SHALL STAND THERE VVITH THEE: of men like thee, in wisdome, and godlinesse, and birth. And it is a precept, that there be Priests and Levites of the Great Sanedrin, as it is faid, Dent . XVII. 9. AND THOU SHALT COME UN-TO THE PRIESTS THE LEVITES. But if none be found though there be none but I fraelites, it is allowable. Ifraelites of birth, were not affumed for their birth : for the Priests and Levites, that were counted among them of best birth, sate not there, unlesse their learning were answerable: The High Priest himfelf, unlesse he were fit for his wisdome, had no place in the Sanedrin of Seventy one in Jerusalem, as it followeth straight afterwards.

wards. Now the manner of breeding here requifite is to be understood, from the defcription of the second Court, of three and twenty, which he maketh in the first Chapter there afore. Num. 6. זיין הגרול וגר The Judge that is of greatest wisdome among them, is Head over them, the rest sit in a round, as it were a half Circle, that the Head may fee them all. And again, Numb. 7. Before every Sanedrin they place three ranks of Disciples of Wisemen, three and twenty in every rank: the first near the Judges; the second lower then that; the third lower then the second: and in every rank they fit according to their degree in Wifdome. Out of these as need requireth, they assume the next in rank to affift in Judgement, when the Bench is not complete, by Imposition of Hands, as it followeth there, because finable Causes, that belonged to this middle Court, were not judged but by Masters made by Imposition of hands. But the lowest of their Courts was thus: Cap. 1. num. 6. In Cities of leffe then fix score Families, they place THREE Judges, as in no Court leffe then three, that it may have more and leffe if they chance to be divided in a Cause. When there are not in a City two Great Wisemen, one fit to teach and decide, in all the Law, the other that can under stand and dispute, (ask and answer) they place no Sanedrinin it, though it have two thousand of Israel: where there are thefe two, one to understand, and one E 3

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one to speak, it is a Sanedrin: where there are three, it is mean: where foure, whereof three can Speak, that is a Sanedrin of Wisdome : For as you have it there afterwards, C.ii. num. ult. אף על פי וגו, Though a Court of three be a full Court, it is commendable when seever there are more, and better that a Cause be decided by eleven then by ten; and it is requisite that all that sit in the Court be Disciples of the WISE, and fitting. So, though this Court, reaching but to money matters, require not Impolition of hands, yet you see what qualities it requireth, in two that are necessary, and in all that may fit in it. And thus it appeareth how that is verified in particular, which was generally affirmed afore, That none could come to sit in any of their Courts of Justice, but their Scribes, but their Wife, but the Disciples of Wife, but those that were bred to the knowledge of the Law. But it concerneth my purpose to observe further, in that description of the middle Court, the three ranks of Disciples that sate beneath the Judges by degrees, according to their knowledge, because the like order took place at their religious Assemblies in the Synagogues, the people fitting flat on the floores. S. Ambrose upon the words of the Apostle, 1. Cor. xiiii. 29, 30. Let the Prophets Speak two or three, and let the other judge; If it be rewealed to another as he SITTETH, let the first

hold his peace. Traditio Synagoge est, auam nos vult fectari: --- ut fedentes disputent : Seniores dignitate in Cathedris, sequentes in subsellis, novissimi in pavimento super mattas. It is a Tradition or custome of the Synagogue which he would have us to follow; to disoute sitting: The Eldest in dignity in Chairs, the next upon Benches, the last upon matted floores. To this purpose speak those words alledged to us from the Talmudifts, Gem. Horaioth. C. iii. 13. הר כשהנשיא ונו Our Masters Say, When the Prince cometh in (that is, the Head of the High Court of seventy one) all the people stand up to him, and sit not down till be bid them; when the Father of the Court cometh in (that is, his mate) they make him two ranks, one on this side, another on that, and sit not down till he is fet: when the Wiseman cometh in (that is, the next, that alwayes fare on the left hand to the Prince) one standeth up, and one sitteth still. Disciples of the Wise, and their Children, when the people want them, step over the heads of the people, though it is an imputation for a Disciple of the Wife to come in last. If he go out for his nece sities, he cometh in, and sitteth down in his place. Sonnes of Disciples of the Wife that are deputed Pastors of the Synagogue, when they have under standing to learn, come in and fit before their fathers, with their backs to the people: while they have not, they come in and fit behind their fathers, with their faces to the people. R. Eleazar,

leazar, sonne of R. Sadock, said, At Feasts also they fet them each beside their Fathers. Here you fee, how the Elders fate in a Round in the face of the people, fitting before them upon the floore. The manner whereof in the Synagogue is thus further expressed in Maimoni, Tephillah ubircath Cohenim, cap. xi. 4. for having told us, that in every Synagogue, in the Quarter towards which they pray, looking to the Temple, they build a place, which they call therefore the Hecall, where they lay a Copy of the Law, and fet the Ark, out of which they take the book of the Law which they reade in the Synagogue, with the back to this Hecall, and the face to the people, he pursueth it thus: Num. 4. How fit the people in the Synagogue ? The Elders sit with their faces towards the people, and their backs towards the Hesall, and all the people sit rank before rank, the face of every rank toward the back of the rank before it, so the fices of all the people are towards the Santtuary, and towards the Elders, and towards the Ark, and when the Minister of the Synagogue standeth up to prayer, he standeth on the ground before the Ark, with his face to the Sanctuary, as the rest of the people. And for that which S. Ambrose faith of matted floores, it followeth there, num. 5. They use respect in the Synagogues and Schools, and sweep them, and floore them, And the Israelites in Spain and the West, and in Shinar,

Shinar, and the land of Comeline fe, they use to fet up lights in the Synagogues, and floore them with MATS, to fit upon, but in the land of Edom (the Romane Empire) they fit upon feats. Thus is the meaning of that in the Pfalm cvii. 32. brought into their practice, when he faith, Let them exalt him also in the Congregation of the people, and praise him in the SEAT of the Elders. The Chaldee : Exalt him in the Synagogue of the people of Israel, and praise him in the Sanedrin (or Seat) of WISEMEN. R. Sol. Jarchi there, זוריך ונו And it is requisite to confesse him before ten, whereof two are the frength of our Masters: that is, such two, as were requifite afore to make a Sanedrin according to R. Moses. For their Rule is, that those, whom this Psalm mentioneth, give publick thanks, that is, in a Synagogue, that is of ten, where there are two WISE-MEN, which therefore are counted a Sanedrin, of which they expound the words of the Pfalm, The feat of the Elders. True it is you shall find divers sayings of the Ebrew Doctours wherein the Disciples of the Wise are described sitting on the floore at the feet of their Masters, and not upon seats of a lower rank; and fo was-S. Paul, Acts xxii. 3. brought up at the feet of Gamaliel. But that, it should feem, is to be understood, of Masters sitting alone among their Scholars, by that which we reade of it, in Maimoni, Talmud Torah. C. iii.

C. iii. num. 2. ולה מלמדין ולה How do then teach? the Master sitteth in the head, and the Scholars in a ROUND afore him like a Crown, that they may all see the Master, and heare his words. The Master sitteth not in a Chair, and his Disciples on the floore, but all on the floore or in Chairs. Formerly the Masters sate and the Scholars stood, but before the destruction of the second Temple, all practiced it, their disciples and themselves sitting. Though in S. Paul there is fomething particular, if we believe that which Abenezra relateth out of the Talmudifts, upon Nehem. viii. 5. where we reade, And Ezra opened the book in the light of all the people (for he was above all the people) and when he openedit, all the people stood up. It may be, faith he, they flood up in their place. So fay our Masters of blessed memory, from the dayes of Mofes to our Master Gamaliel they learned standing. Good reason S. Paul should remember the feet of Gamaliel, and good reason we should think his Scholars fate at his feet, if he were the first that brought up the custome, which Maimoni faith was received, before the Temple was destroyed, for Scholars to sit when their Masters read and discoursed: which I leave to the Masters of the Talmud to be verified. In the mean time, the fashion of these Assemblies, and the very posture of those that fate there to teach, maketh that very clear which our Lord faith in the Gospell,

fpell, Matth. xxiii. 2. The Scribes and Pharifees fit in Mofes CHAIR. And the fame are the feats whereof our Lord speaketh there, vers. 6. And love the uppermost rooms at Feasts (mgwrondiois, because they eat leaning) and the chief scats in Synagogues (apwrome Sespias, because they taught fitting in Chairs, as S. Ambrose said afore.) For which purpose you have feen hitherto that the Doctours fate with their faces to the people, that they might be ready to stand up when the Law was read, and from thence take the Occasion and Argument of their speech to the people. Therefore faith the Apostle, Acts xv.21. For Moses hath of Old time in every City them that preach him; being read in the Synagogues every Sabbath. And Acts xiii. 14. Paul and Barnabas went into the Synagogue at Antiochia in Pisidia on the Sabbath, and sate down : And after the reading of the Law and the Prophets, the Rulers of the Synagogue fent unto them, faying, Te men and brethren, if ye have any word of exhortation to the people, Say on. Then Paul flood up, and beckning with his hand, said. In like fort our Saviour, in the Synagogue at Nazareth, Luke iiii. 16. having read the lesson of Esaiah the Prophet, proceedeth to expound it. And certain it is that our Lord and his Disciples were admitted and invited to teach in the Synagogue, upon no other respect, but the opinion which the world had of their Wif-

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Wisdome and Knowledge of the Scripture. for which, they going fo farre beyond those that professed it, no marvel if they were received for Doctours of it. And Philo of the Effenes, lib. Omnem probum liberum effe. ·Eis ispès aginvéuluoi rémes oi nalevrai Suvagegai, nal मैरामांबड देग नर्वहिनाम दंखारे जान्दारिय न्द्रिया मंद्रा मुक्कारियम्बा, महत्त्वे κόσμε περεήκοντ 🕒, έχοντες ακροαπικώς. είθ' ὁ μθρ τὰς βίβλυς αναγινώσης λαζών, έτερ ο δε των εμπαιροτάτων, δοα μπ yrweiua, παρελθών αναμινώσκι. Coming to their holy places called Synagogues, they fit down in ranks, according to years, the young under the Elders, with fit decorum, disposed to heare: Then one taketh the book and readeth, another of the best practiced cometh afterwards, and recogni-Zeth that which was least under stood : that is, expoundeth it. And it should seem by the name the Jews give their Sermons, that the Custome was, for many of these Doctours, that fate in the head of Synagogues, to speak to the same purpose, inquiring the truth of the Scripture. For as they call the School המררש, fo they call preaching in the Synagogue, ררשנים & Preachers,both for the reason, of inquiring, at these meetings, the meaning of the Scriptures. For which reafon S. Paul, I. Cor.i.20. The orobe; The yearpa-TEÚS; तह कार्मामांड के वांकि निर्मा ; calling the fame persons Wisemen first, then Scribes, and last of all, Inquirers of this world; that is, . Jewish Doctours, that were still inquiring among

mong themselves the truth of the Scriptures at their meetings, and yet believed not; that seemeth to be the true meaning of the words. As our Saviour, Luke ii. 46. was found in the Temple fitting in the midst of the Doctours, hearing them, and asking them questions, which was the School where they disputed. But this posture of sitting, in the Court, in the School, in the Synagogue, in Judgement, in Learning, in their Service of God, will be still better understood, if we observe, that it was the fashion of that people to fit at meat no otherwise; as did also the Greeks and Romanes after them, eatlying, and leaning on the elbow, in a half Round, which they call Sigma, from the Ancient figure of that letter, which was thus, C. This is called in the Bible 7000, in the Chaldee it is translated אסחדותא, fignifying the Company that were met, for the reason of fitting in compasse. Of which the words of the Talmud alledged out of Horaioth, Cap. 3. are to be understood. where, having faid, That the fonnes of difciples of the Wife, before they be capable of learning, fit at their fathers backs, in the Round whereof we spoke, it followeth, R. Eleazar sonne of R. Sadock said, In Feasts also they fet them beside their fathers; that is, behind their places in the Round aforesaid. And of Old time it may be observed, that the middle place,

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place, in this fashion of sitting, was most Honourable, among that people, by that of King Saul, 1. Sam. xx. 25. And the King Sate upon his feat as at other times, even upon a feat by the wall. Sol. Jarchi, המטה בראש המטה in the head of the couch next the wall. Supposing them to sit in a Round or half Circle, as was alwayes the fashion to do, we must needs imagine that the back or middle of this half Circle must be toward the wall for all convenience. And thereupon, by the way, we have cause to think, that there is no mistake, in the vulgar way of representing the last Supper of our Lord; which the learned Jesuite Sirmondus, Annot. in Sidon. I. Epist. ii. thinketh the Painters make, when they fet our Lord in the midst at Table. Whereas the right order he conceiveth to be that, which he observed in the Mosaicall work at Capua, done by the Abbot of Caffino, that was afterward Victor II. Pope, where our Lord fitteth in the dexter point of the Couch, S. John leaning his head in his bosome, who by that means, might easily perceive S. Peter becken to him, as he fate in the finister point of ir, as chief of the Disciples. And indeed he hath reason to say, that among the Romanes, the dexter point was most honourable, the finister next to it: but among the Ebrews, as hath been faid, it was the middle, where S. John leaning in our

our Lords bosome, might easily enough perceive S. Peter becken as he fate in the point. But in the words alledged out of Maimoni, we must now observe the condition of these Elders of the Synagogue which he faith fate in the head of the Assembly with their faces to the people. It is the Title of those chief of the Tribes, that had authority over the people in Egypt, out of whom were chosen the feventy Affistants to Moses in the Grand Confistory, as was said. It is in the Gospel the Title of those, in whom, together with the chief Priests and Scribes, the authority over that people rested, so farre as they were fuffered to use their own Laws, the Grand Court of Seventy, being at that time either diffolved, or removed from Jerusalem, and abated, as the Talmudists, agreeing with Jofephus, relate: for he telleth us, that they were put to death by Herod, Antiq. xv. ii. They tell us, that they removed from Jerufalem xl. years before the destruction of the Temple, that is, a little before our Lords death, because they would not be used as a stale to give fentence of death, beside their own Judgement; the force of their sentence confisting in their residence at Jerusalem, as they will have it: Aboda zara, c. i. which it is probable is to be understood, when they began to recover themselves, of the blow received under Herod. Correspondently there-

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therefore, in the Synagogues of their difperfion, under this name we must understand those, by whose Authority the common bufineffes of the Congregation were transacted, fo farre as they had leave to use their own Law among the Nations; which it feemeth are therefore called, Acts xiii. 15. Rulers of the Synagogue, and were sometimes men of Learning, Scribes, Wisemen, Rabbies, otherwhiles not. That their Doctours in this respect were called Elders, I will use no other proof but that which is ordered in their Law concerning him that they call a Rebellious Elder, of whom Maimoni in Mamrim, cap. vii. n. 1. A Rebellious Elder is not liable to death, till be be a WISEMAN that bath attained to be fit to decide, next to a Sanedrin. And in Talmud Torah, cap. vii. 1. a Wifeman, that is, an Elder excellent in wisdome, is one of those that must not be excommunicated in publick. On the other fide, that fome of these Elders in Synagogues were not Rabbies, it shall appear, by the description which the same Rabbi maketh, of their Order, in holding the Fast of Seven dayes, whereof he writeth in Tannioth, Cap. iiii. 2. ואחר כך וגו , After that they put up among them an Elder that is a WISEMAN, themselves sitting: if there be no Elder that is a WISEMAN, they put up a Wiseman; if neither, they fet up fuch an one as will ferve, and he Speaketh

speaketh words of humiliation, 173 '25, according to his ability, till be humble their hearts, and they repent with perfect repentance. By which it appeareth, that Elders in their Synagogues, whose place R. Moses described us, in the head of the people, were some of the Profession of Learning, some not. These are the Elders of the Synagogues remembred of E. piphanius, Har. xxx. n. 11. and in divers Constitutions of the Emperours, mentioning all publick Perfons in Synagogues. In particular we are to observe here, that some of these Elders were wont to be deputed to make provision for the poore of the Synagogue. Which fome think are the menthat are called Patres Synagogarum, in the Constitution of Constantine the Great, L.iv. Cod. Theod, de Jud. & Calicolis. Of these, those words the Talmud alledged out of Horaioth, C. iii. are to be understood : The fonnes of Disciples of the Wise, that are deputed Pastours of the Synagogue. For it is for no other cause but this, that they are called D'D, or Pafours, as well at this day, as of old time. Leo Modena, the now Rabbi at Venice, calleth those Deputies that provide for the poore, in his own Language, Memumnim, and Parnassim, in his little Italian Tract, of the Rites and Customes of the Ebrews, P. i. C. xiv. And in divers places of R. Benjamins Itinerary we reade of divers Rabbies, whom he

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he calleth Parnassim, for this cause, not because they were Preachers to the Synagogue. Those that had that faculty, and undertook that charge, both he and others call Darshanim. To let us understand, that all their Rabbies preached not in the Synagogues (for Rabbies they are all that have that style) but those alone, that had the Talent of it, as the same Leo Modena writeth of them. P. 2. C. iii. 2. For the Jews are no flinchers from old customes. We are to observe further here, what Elders were made by Imposition of hands. Maimoni in Sanedrin , C. iiii. וכיצר וגו . And how is Imposition of hands done? Not that they stay their hands upon the head of the Elder, but that they call him RABBI, and fay to him, Behold, thou art Ordained, and hast licence to judge even Finable Causes. And they give not this Imposition of hands, which is the Ordination of Elders to be Fudges, but by three. So that of the Misna Sanedrin, C.i. n. 2. Ordination of Elders is done by three; may well be understood of such Elders as are Ordained Judges in Finable Causes, because the name of Elders is common to Judges & other Elders. True it is, there be other purposes reckoned by Maimoni (in the place aforesaid) afterwards, to which they might be Ordained. But all of them concern controversies of the Law, which their Ordination licenceth them to decide. And feeing

feeing it is faid, That Ordination is made by styling the Person Ordained, Rabbi, it seemeth it belonged to none but Doc rouns. Indeed in the Itinerary aforefaid, we reade, that in his dayes, about the year of our Lord MCLXXIII. all the Rabbies and Deacons of Synagogues of that great Refort, were appointed by him, whom they called Head of the Exile, at Bagdat, and came thither to him to get Impolition of hands, p.73. & 74. But according to the ancient custome of that People, those that were promoted Rabbies, by Imposition of hands, were made onely in the land of Israel, that is, in all that they possessed when they came out of Egypt. Insomuch that unlesse he that Promoted, and he that was Promoted, were both in the land of Promise, there was no Imposition of hands: If both were within the compasse of it, then might it be done by writing, if they were not present: Maimoni in the same place. Therefore, if we believe, that all Elders of Synagogues and Deacons, (called among them D'III, in Epiphanius, 'A(a)) were made by Impolition ofhands; then must it be said, that Maimoni, and others according to him, speak of no Imposition of hands but that which made Rabbies, because of the Eminence of such perfons. Last of all, it is to be observed here, that in these Colledges or Benches of Elders, whereof my speech is, that governed great

great and populous Synagogues, there was also one Head, the Chief in Learning and Authority, called in the Gospel, in the life of the Emperour Alexander Severus, and in divers Constitutions of the Emperours, The Ruler of the Synagogue, or Archisynagogue. And, as it hath been proved elsewhere, that the Bishop and Presbyters of Christian Churches, are many times comprised in the common ftyle of Presbyters, Thousands, Prapesiti, Antistites, Prasidents, and the like: fo it feemeth, that both the Archifynagogue and Elders are fignified under the fame title, RULERS OF THE SYNAGOGUE, at Antiochia in Pisidia, Acts xiii. 15. And so was Jairus, One of the Rulers of the Synagogue, Mark v. 28.

CHAP. IIII.

Presbyteries of Churches, with their Bishops, answerable to the Jews Consistories, made with Imposition of hands. They sate in the Church as the other in the Synagogue: That argueth their Office of Governing the Church. And the difference of them from the people. The Elders of the people in the Africane Churches were not of this rank. What is the double Honour of Presbyters in S. Paul. The Aposles Rule, in discerning Spirituall Graces. The Proceeding and Extent of his Discourse. His Catalogue of Graces and Ministeries.

steries. How divers of them may meet in the same man. Doctours are those of the Presbyters that preached. Helps were Deacons.

7Hen the Gospel of Christ was to be published to the world, the Nation of the Jews was now dispersed farre and wide, and their Synagogues and Assemblies fettled in the. most eminent places of the Romane Empire, as the Acts of the Apostles alone is enough to inform us. Gods fingular Providence having procured their Profession, and the writings that contein it, thus to come to the knowledge of the Gentiles, to make way for the Gospel which drew near. Now the Apolles being themselves Jews by birth, and pretending to call those Congregations which they converted to the Faith, whether from Jews or Gentiles, to a Condition correspondent to that of the Jews in their banishment, that is, as the Apostle alludeth 1. Pet. ii. 11. to live Strangers and Pilgrimes from that Jerusalem which is above, as they were from Jerusalem upon earth, it is no marvel if the State of them which they ordained bear a great deal of correspondence with the Synagogue. The chief point of which correspondence consisteth in those Presbyteries, upon which, as hath been proved elsewhere, they stated the Government of those Churches, which they CON-

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converted to the Faith. It is no marvel that the Apostles ordained these Presbyteries of Churches with Imposition of hands, though it be more then I can affirm of those Presbyteries of Synagogues. It was from the begin. ning a fenfible figne of Gods hand stretched out to bestow the Grace of the Holy Ghost, which was pretended to be procured by the Benediction of him that gave it Such Graces of the Holy Ghost the Apostles professed to go along with the Truth which they preached to convince all nations of it. And we fee how it pleased God to make good what they professed, by that abundance of Spirituall Graces mentioned by the Apostle. Whereas the Jews may feem to have confined those Graces to the land of Promise, out of their opinion of that kingdome which they promife themselves there. In regard of this Impolition of hands, the Presbyteries of Churches may well be compared with those Consistories of the lews, which were fo ordained, as well for deciding matters of Judgement, as for teaching the Law, at fuch time as those same Consistories, were among them, as well Schools of Learning, as Courts of Judicature, Those Consistories, with their Prefidents, whereof you heard afore out of Moles Maimoni, answering these Presbyteries, and the Heads of them called Bishops, which came over them, as hath been shewed.

shewed, in succession to the Apostles. Otherwife, fetting afide Imposition of hands, the very pattern of these Presbyteries in Christian Churches, is to be seen in those Presbyteries of great and populous Synagogues under their Rulers, or Archifynagogues, whereof hath been faid. To make this correspondence further to appear, that which hath been discoursed, of the manner, in which these Confistories or Elders fate in the School or Synagogue, shall now be declared to have held in the Church, for the fitting of the Bishop and his Presbyters. The words of Ignatius, Epift. ad Magnes. are hitherro ill read in our Copies, by which means the true fense is diverted : I mean these wherein he saluteth them, Mera is alioпретерать отпохоть бийг, я абловия я препратия Еть. pare Te Πρεσθυτέρε υμών, κ) τών κατά Θεον διακόνων υμών. With your Reverend Bishop, and the victorious Spirituall Stephen their Presbyter, and their Deacons (or Ministers) according to God. which directeth this Salutation to one Stephen a Presbyter there: But in that Old Translation of these Epistles remembred elsewhere, these words are rendred thus: Cum digne decentissimo Episcopo vestro, & digne complex à spirituali Corona Presbyterii veftri, & corum qui secundum Deum diaconorum. Whereby it appeareth, that he that made that Translation read, पाम्प्रकार जन्में के कार्टिं Tiels F 4

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reis views: that is, the spiritual Crown of their Presbytery; because sitting in a half Round, in the head place of the Church, they very well refembled the fashion of a Crown, and are therefore called in the Constitutions of the Apostles, ii. 28. The dunantias separ . The Crown of the Church. There, order is taken, that the Presbyters, at the Feasts of Love then practiced, shall receive a double share to that of the widows, in these words, Tois 3 moro Cu report, wis an nauron med for the Sidas wahing λόρον, Smai κ) αὐτοῖς ἀφοειζωθω ή μοῖρα, οἰς χάριν τῶν το χυείε αποτόλων, ών κὸ τὸν τόπον φυλάσεσην, ώς σύμδελοι το οποκόπε, κ) της οκκλησίας signar . As for the Presbyters, that they may take pains about the word of Doctrine, let there be a double part fet aside for them also, for the Apostles of our Lords fake, whose place they possesse, as Counsellours to the Bishop, and the Crown of the Church. We are not to conceive that it must needs be a full Round that is called a Crown: that Constellation of starres that is so called, wanteth a great deal of a Circle. I suppose, because we must allow room to tye it behind the head, to avoid Tertullians objection, That the hinder parts of the head fwell not. If then the Bishop and Presbyters sate in that figure of a half Round, which we faw practiced in the Jews Confistories, and that in the head of the Congregation, it is for no other reason that they are called the Crown of the

the Church. Now, this fashion of their sitting is thus described in the same book, ii. 18. Kel Sw N wie G & go comoutene spin G, nac' indrage N airrou veil us wegend egynes, spinen og nantare of windeboots. wegrola de Turor eis to erepor wip o is rainel un se Casorer, al ndons nou zias zi iurakias. zi ai zinaines, nezweso ultas zi autaine De (indeser, months) eyerai. mis @ 8' à avayrisms io ufnou no isa's avaywaring. Let the Bishops Chair stand in the midst, and let the Presbytery fit on both fides of him, and the Deacons fland by, lightned of soo much apparel, for they are in the ship of the Church, like Mariners and Rulers of sides; by their direction let the people sit on the other fide, with all quietnesse and good order; and let the women also sit apart, keeping silence: then let the Reader stand on high, and reade. It is plain that he fetteth here the Bishops Chair in the midst of the upper end of the Church, because he called them afore the Crown of the Church, and because, if the Deacons order the fides, then is the Bishop Master at the stern. In the mean time, he fitting in the midft, and the Presbyters on both hands, the Deacons must needs be conceived to stand beside them, behind the Compasse of that Round in which they fate. And thus fitting, they are faid, in the Constitutions, as you had it even now, To possesse the place of our Lords Apostles. And in Ignarius, Epist. ad Magnes. Heredneshi việ comoxému els romer Geou, 2 van aper Curipan

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eis rones outedpie ros smedaus. The Bishop fetting highest in place of God, (that is, of Christ) and the Presbyters in place of the Bench of Apofiles. And Gregory Nazianzen setting down the dream, wherein he faw himself sitting as he was wont to do in the Church, describeth himself fitting in the midst, and the Presbyters in Chairs on this hand and on that : to shew in what posture there they fate. This will be all still more clear if we compare it with the posture of the Clergie at celebrating the Eucharist, described in the same Constitutions, and in him that calleth himfelf Diony fins the Areopagite, Ecclef. Hierarch. C. 3. O the leedpons er wire Tou Sele Sumasmelle मुख्यांद्य तथा, मानुराद्येल और पूर्वणका, प्राप्त नका रहाईका, है। नका महाराक्ष्म का Euxperos. The Bishop standeth at the midst of the Divine Altar, and onely the chief of the Deacons stand about him with the Priests. Constit. Apost.viii. 12. more in particular ; Kai & mess-Cutepol on Setiar autou x, et evarillar sincerwour, de ar ma-Intal nupistites the Sidustano, No A Sidustoi it inartown μερών τοῦ Βυσιας μείν, κατε χέτωσαν εξ ύμβιων λεωτών βιπίδιον, fi Afepar tuaro, n oborne, njeipeun kooroceitwour ta unpa דמי וחם שלישי לשמי, לחשו עול בעוק בות דשי דעו בוג דם צווחואם. Andlet the Presbyters stand on his right hand on his left, like Scholars that stand beside their Mafer; and let two Deacons on either fide the Altar, hold fans of thin skins, or Peacocks feathers, or linen, to drive away the little creatures that flie about, that they light not in the Cups.

Cups. The posture of the Presbyters on each hand the Bishop, and of the two Deacons, at the points of the Communion-Table, describeth that Round whereof we speak, in which the Bishop and Presbyters sate with their faces to the people, ready to rife & speak to them when time required, ready to celebrate the Eucharist in the like posture behind the Communion-Table: which therefore feemeth to have been the most ancient custome of the Church, as, out of Jewell against Harding, is noted in the last Chapter of the Holy Table, and is like to have been the Originall reason of all that is observed there, of compassing the Altar, in the Greek Liturgies. This is that which Tertullian calleth Ordinem & Confessum Ecclesia, Ignatius, oursdover, The Order, or the Bench of the Church, confifting of the Bishop and his Presbyters, in allusion and correspondence to the Commonalties of the Romane Empire, governed by their annual Magistrates, and a Bench of their Counsellours, called Ordo Reipublica, The Order or the Bench of fuch Commonalties. The confideration hereof is very forcible to convince common fense of the Succession of Bishops from the Apostles, as the Heads of these Presbyteries, granting that which men of learning cannot refuse for Historicall truth. It is found in Tertullians words, De Præscript. Hæret. C. xxxvi. Age jam, qui voles

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voles curio statem melius exercere in negotão Salutis tua, percurre Ecclesias Apostolicas, apud quas ipfa adhuc cathedra Apostolorum fuis locis prasident, apud quas ipsa authentica corum litera recitantur, sonantes vocem & reprasentantes faciem uninscujusque. Thou that shalt have a mind to exercife thy curiosity better, in the businesse of thy salvation, go to now, runne over the Apostolick Churches, in which the very Chairs of the Apostles govern in their places, in which their authentick writings are read, sounding the voice and representing the visage of each. He that should have denied the Books kept and used by those Churches to have been the Authenticks of the Apostles, would have been thought to disadvantage the Faith. What shall we imagine of him that denieth the very Chairs, wherein the Apostles fate in the Head of those Churches, to be poslesfed by their Successours as was pretended there, from whence Tertullian argueth ? For when he faith, that they founded their voice and represented their visage, doth he not affirm that their Epistles written to those Churches preached in their absence, as themselves did out of those Chairs in presence : I have shewed out of the Scriptures, that the Apofiles exercised the Government in chief, of those Churches which they had planted Presbyteries to govern, as occasion required. The Chairs whereof Terrullian speak-

eth, were the seats of that Government, as well as Doctrine, when they were there. The Apostles had divers companions which were both their Disciples in the Doctrine, and their Coadjutours in the work of the Gospel. Of these S. Paul speaketh, Phil.iv. 3. With Clement alfo, and the rest of my workfellows. These, or some of these, which sometimes gave personall attendance upon the Apostles, not moving in their office but at their disposing, became afterwards settled by them upon particular Churches, which they found they could not attend fo well themfelves, for the government of those which were converted, and the conversion of those which were not. Thus were Timotheus and Titus placed over the Churches of Asia and Crete, just upon the time when he made account to fee them no more. Thus was Mark attendant on Peter at writing his first Epistle, v. 13. who was afterward, as all agree, feated by him at Alexandria, and did the office of an Evangelist there. Clemens and Linus, companions of the Apostles, all Antiquity agreeth, were placed by them over the Church at Rome, though in what rank and condition, it agreeth not. The words of Theodoret are remarkable, where he anfwereth the question, Why S. Paul writ Epiftles to Timotheus and Titus, none to Silas or the rest of his fellows : Kai quir, on revoisti No.

йды быхляная бухохнешев, ты ж йхлыг бу шьэ банта. And we fay, faith he, that he had already put Churches in the hands of these, the rest he had with him. What meaneth the Apostles inftructions concerning the perpetuall government of those Churches, if they had nothing to do but to plant Presbyteries there, and away ? S. Paul sendeth for Timotheus to Rome, 2. Tim. iiii. 9. as for Titus to Nicopolis, iii. 12. who was also with him at Rome, and went thence to Dalmatia, 2. Tim. iiii. 10. But did he mean that his instructions should be void thenceforth, or be practiced at Ephefus, and in Crete afterwards? We cannot discredit Antiquity that maketh them Bishops there, without offering violence to the tenour of the Scriptures that inforceth it. But how is Titus counted Bishop of a Church, that is instructed to plant Presbyteries through the cities of Crete,i. 3. all under his own government and overfight ? or how is Timotheus Bishop of one Church of Ephefus, that is, instructed to govern, as well as to plant all the Presbyteries whereof the Apostle writeth? for all those Presbyteries import Episcopall Churches. No otherwise then the Apostle had his Chair in all the Churches of his planting, according to Tertullian. The Apostles could not settle all things in the intended form at the beginning. So farre there is no fault in Epiphanius his words.

words. Not because they knew not what to do, but for reasons best known to themselves; because perhaps they might find it more to the purpose, to put into the hands of their own Disciples those Churches on which depended the planting and government of many more, then to fet men untried over the Presbyteries of particular Churches. Is S. Mark Bishop of Alexandria the leffe, because he preached the Gofpel through the Countrey under it, because he planted the government of Churches, perhaps under his own overfight for the time? Or what inconvenience is it, that S. James an Apostle, should be deputed by confent of the Apostles, to exercise that office in the parts of Palestine and Arabia, alwayes with refort to his refidence at the Mother Church of Jerusalem ? or that he should therefore be counted Bishop of it ? In due time, even during the age of the Apostles, feverall Churches had their feverall Bishops, as appeareth by the Angels of the feven Churches of Asia, which from the beginning were in the compasse of Timothies charge. At first all Presbyters were Angels of Churches, according to the Apostle, 1. Cor. xi. For this cause ought amoman to have power upon her head, because of the Angels : (That feemeth the most naturall meaning of his words, for Tertullian in divers places of his book,

book, De Velandis Virginibus, intimateth one reason of vailing womens faces in the Church, from the scandall of their countenances) when Bishops came over them, no marvel if they alone were called, the Angels of those Churches. For it is acknowledged, that all Presbyters are called Bifhops under the Apostles: But when severall Heads were fet over feverall Churches, then Heads of Presbyteries, were onely Bishops thenceforth. Those that would have us take those Angels of Churches for the Churches of those Angels, rather then believe, that Epiftles concerning those Churches, were fit to be addressed to their Bishops, might have corrected their mistake out of the Scripture, that faith, Revel. i. 20. The feven Starres are the Angels of the seven Churches, and the seven Candlesticks are the seven Churches. S. Ambrose, or whosoever writ those Commentaries, upon 1. Cor. xii. 28. faith two things: First, the Apostles, spoken of there, are Bishops, to wit, in the then state of the Church Then, having compared the Apostles with Prophets, he concludeth, Et quia ab uno Des Patre funt omnia, ideireo singulos Episcopos singulis Ecclesiis praesse decrevit : And because all things are from one Father, God, therefore he decreed that severall Bishops should be over severall Churches. In these two particulars he speaketh my whole meaning: The Apostles were

were Bishops, but not severall ones of severall Churches: But as there is one God over all, so he decreed, faith he, that afterwards feverall Bishops should be over severall Churches. In the mean time, the rights referved to great Churches, over the leffe. which now we fee derived with so much learning from the times of the Apostles, is the print which remaineth of that Government and overfight of them, which at the first rested in those great Churches, from which they were propagated, by the Apoftles, or by their companions. Walo Meffalinus standeth stiff upon S. Hieromes opinion, that there were no Bishops, till they were appointed by the Church, to extinguish the schismes of Presbyteries. But Tertullians words inforce more, That the Bishops of his time fate in those Chairs which the Apostles possessed for theirs. And afore, C. xxxii. Steut Smyrnaorum Ecclesia Polycarpum ab Foanne CONLOCATUM refert. As the Church at Smyrna relateth that John PLACED Polycarpus, or Installed him; to wit, in the Bishops Chair there. He thinketh that all this importeth, that Polycarpus took place of the rest of the Presbyters, and no more. But indifferent reason will require him, to grant no more superiority of Bishops, then the Chair of the Apostles importeth. However S.Hietome reconcile his opinion, with his own words?

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words, concerning the Presbyters of Alexandria, that from S. Marks time were wont to take one of their number, and place him on a higher step, and call him Bishop of Alexandria: common fense will inforce, the high rank in which he fate, to import the fuperiority and eminence of his office, even during the Apostles time. The consideration of this Order, or this Bench of the Church, shall give me further occasion to resume and averre two particulars of good consequence in this businesse. The first, the Extent of the Office common to the Bishop and Presbyters; as for preaching and celebrating the Sacraments, fo for the overfight and government of the Church, in those Spirituall matters, wherein, as members of the Church, men communicate, expressed in all places of the Scripture wherein there is any remembrance of their Charge. Survaying those passages of the Acts, and Epistles of the Apostles, in which the office of Presbyters is remembred, we find it every where described, as well by the overfight, or government, or care, or whatfoever you pleafe to call it, of the Church in Spirituall matters, as by the charge of Teaching the people. Both parts ascribed to them that bear the rank and style of Presbyters. Acts xx.19. 1. Pet. v. 2. 1. Tim. iiii. 2,5. Titus i. 7,9. 1. Theff. v. 22. True it is. that the Church is of it felf a mere Spirituall Com-

Common-wealth, not indued with any temporall power to inforce, by way of constraint, the effect of those Ministeries which they stand trusted with. Before the Temporall powers of the world were converted to the Faith, they came to effect by the voluntary consent of Christians: The same good will, that moved them to become fuch, was enough to prevail with them to yield effect to those Ministeries, which God had provided, for the maintenance and propagation of it. It seemeth that the Ground of the present Separation is derived from hence, That hereupon Ordinations and Cenfures are to passe by voices of the Congregation according to the Scriptures. And true it is, that in the primitive Church, according to the practice of the Apostles times, these matters passed at their religious Assemblies, under the fight and conscience, as S. Cyprian speaketh, that is, under the notice of the people. Ordinations were allowed by them, as not having to except against the persons: reproofs and censures were their reproofs and censures; for they reproved, and cast out those whom the Ecclesiasticall Order fentenced to it. 2. Cor. ii. 6. Sufficient to fuch an one is the rebuke by the MANY. The Congregation must needs rebuke him, whom they put from their body to give effect to the Apostles sentence, 1: Cor. v. 4. To shew us 6 1 the

the meaning and extent of his words there, verf. 12. For what have I to do to judge those that are without? do not YE judge those that are within? The Apostle censureth, and the people censureth. The difference of their right and charge is in the third verse expresfed, in the case. I fewly have judged or determined already, that he be delivered to Satan at one of your Assemblies, that is, solemnly put from the body of Christians. In regard of the faction then on foot among the Presbyters, as hath been shewed elsewhere, it appeareth, that the person in fault was born out by a fide of the people; especially, if we believe S. Chryfostomethat he was one of the Pastours. The Apostles were so charitable to expect the peoples consent in Ordinations and Censures, that they meant not to betray their own right with Gods cause. Judge whether he proceedeth upon voices, that inchargeth them to execute his fentence, and yet he faith, I condemne and you condemne. But how shall the government of the Church in generall belong to the Ecclefiasticall Order, if the particulars of it be in the hands of the people ? 1. Pet. v. 2. Feed the flock of God, OVERSEEING, not upon constraint, but willingly; not as lording it over the heritage, but as ensamples to the flock. 1. Theff. v. 12. Know them which labour among you, and ARE OVER you in the Lord. Titus i. 7. A Biftop must

muß be blameleffe, as the STEVVARD of God: endued with those qualities that follow, not concerning preaching, but government. The like, 1. Tim. iii. 2, 3, 4, and verf. 5. If a man know not how to rule his own house, how shall be TAKE CARE of the Church of God? Rom. xii. 8. He that RULETH with diligence. Hebr. xiii. 17. OBEY THEM THAT HAVE THE RULE OVER YOU, OR GUIDE YOU. IS all this obedience no more then to give them the hearing when they preach ? Who shall be left to yield obedience, according to this generall charge, if the particulars of it, Ordinations, and Censures belong as well to the people. Of the right of the Ecclesiasticall Order in these particulars, enough hath been faid. And the Primitive practice of them in the Church is enough to interpret the meaning of those Scriptures, to the common sense of men that will use it. Tertullian, Apologet. C. xxxix. speaking of their Assemblies, 16idem etiam exhortationes, castigationes, & censura devina. President probati quiq; Seniores. He telleth us, that exhortations, reproofs, and spirituall censures passed at their Assemblies; but under the prefidence of their Presbyters, Firm. Epift. Ixxv. Cypr Omnis poteftas & gratia in Ecclesia conftituta est. In qua prasident Majores natu, qui & bapsiZandi, & manum imponendi, & Ordinandi habent pote-Statem. All power and favour is seated in the Church.

Church. In which the Presbyters are Presidents, which have power both to baptize, to impose hands (in Penance) and to ordain. All my meaning is contained in these words. Some of S. Cyprians Presbyters made a fide of the people, to admit the lapfed to communicate without Penance, upon petition of the imprisoned towards martyrdome. S. Cyprian neither neglecteth the danger of Schisme, nor fitteth down to tell voices, which, if that were the right, in conscience must carry it; but casteth about, with authority, to reduce the people and their leaders to acknowledge themselves. He complaineth that the people was debauched by some of his Clergie, that ought to have kept them in discipline, and instructed them to defire no mans reconcilement before Penance. Lib. iii. Ep. 14, 16. He writeth to those of the Clergie that they shall give account of what they did to him and the Clergie, to the Confessours and to the people. Ep. 14. To the people he writeth, to advise and rule those that were so irregular in their demands. Ep. 16. But he resolveth, as a cause that concerned the rest of the Church, not to proceed without advice of his fellow Bishops: Prasente & stantium plebe, quibus & ipsis pro timore & fide Jue honor babendus est. Ep. 18. In presence of shose of the people that fell not, to whom respect was to be had, for the faith and fear they had Thown.

shown. He yieldeth respect unto his people to incourage their obedience: But in whom the keys of the Church rested, he sheweth, Ep. 16. Cum in minoribus delictis, qua non in Deum committuntur, pænitentia agatur justo tempore, & exomologesis fiat inspectà vità ejus qui agit pænitentiam, nec ad communicationem venire quis possit nisi prius illi ab Episcopo & Clero manus fuerit imposita. Seeing inlesse faults, that are not done against God, men do penance their due time, and come to Confession upon consideration of the life of him that doth penance, and no man can come to communicate, unleffe fir ft hands be laid on him by the Bishop and Clergie. Shew me any share of the people, in determining the measure of Penance, or in teleafing the persons, and let it be believed that the keys of Gods house belong to the people. And this is their interesse in the Government of the Church. For they that give them right of deciding Controversies, because they are mentioned in the Councell at Jerusalem, Acts xv. 12, 22, 23. may please to consider S. Cyprians Order, which alloweth their presence for their satisfaction, not their voices to decide. As they are present at Councels, but not called to give fentence. But fince Kingdomes and Commonwealths are become Christian, the Laws of those Kingdomes and Commonwealths, as they inforce the Ministers of the Church to execute

cute their office, according to fuch Rules as they inforce, so they constrain the people to yield outward effect to the same. The good order and peace of the Church cannot be preserved otherwise. All this while the Office of Ministers continueth the same. No part of it accrueth to the Secular powers. By becoming Christians they purchase themselves no more right, then the Charge of maintaining the Ministers of the Church, in doing their Office, containeth. Onely, as all Christians have the judgement of particular discretion to discharge unto God, even in matters of Religion, the account of what themselves do : so is this judgement of particular discretion, by publick persons, but most by the Sovereigne, of right imployed in all that, in which they lend or refuse their affiftance to the Ministers of the Church in their Office, alwayes under the account due to God and to the Sovereigne. What is then the meaning of that which we reade in these dayes, That all Jurisdiction of the Church, exercised by the Ministers of it, even that of Excommunicating (call it Jurisdiction for the present, though the term be proper where there is power to constrain) is inherent and derived in and from the Commonwealth, that is, in our particular from the Crown of this Kingdome ? From whence it will follow by just and due consequence, that the the Office charged upon the Ministers of the Church by the Scriptures, cannot be executed by them of right, so long as Kingdomes and Commonwealths are enemies of the Faith. So that whatfoever the Church did under the Empire, before it was converted to the Faith, was an attempt upon the Laws of it: And the Church must of necessity die, and come to nothing, for want of right to execute and propagate the Ministeries which it standeth incharged with by the Scripture. The Canonists have done well to distinguish between Order and Jurisdiction in the Ministeries of the Church, provided that the ground be right understood, upon which these terms are distinguishable according to the Scriptures. That will point the effect of it to a farre other purpose: but we must not be beholden to the Canonists for it, being indeed this. Because he that receiveth the Order of Presbyter in the Church, for example, is not, of necessity, by the same Act deputed to the exercise of all that his Order importeth, and inableth to exercise, without receiving the Orderanew; I fay, by the Scriptures, he is not confined, when he receiveth the Order, when, where, how, what part of those things he shall exercise, which the Order inableth to do. True it is, when the Canon that prohibited Ordinations without Title of Office was in force, to the true pur-

pose of it, by receiving the Order, a man was deputed to the Service of the Church, in which he received it, as a Bishop is now when first he is ordained. And the nearer the Course of Law cometh to this Canon, the better I conceive it is, in that regard. But as this deputation was alterable, fo was the execution of it of necessity limitable, in them that received it. What Law of God, what Command of Scripture, what Rule or Practice of the whole Church is there, to hinder him that is deputed to one Service, to undertake another, for the good of the Church: Or to inable all that have received the Order of Presbyter, for example, indifferently to exercife the power of the Keys, and of Ordaining, so farre as it belongeth to that Order of right? much lesse to exercise it according to their own fense, and not according to Rules prescribed by the Church. Therefore, when the Order is given, if you please to call the right of exercising that which it importeth, in such time, and place, and fort, as he that receive hit is, or may be deputed to do, without receiving the Order anew, the power of Jurisdiction: this power of Jurisdiction may be given or limited by other acts besides, though habitually, and afarre off it be contained in the Order of Presbyters, and exercised without receiving the Order anew, fo foon as a man is deputed to the exercife

ercise of it. If further the question be made, From whom this power of Jurisdiction, that is, the right of exercifing that which the Order thus inableth to do, is derived, and in whom the power of Jurisdiction, that is, the right of giving this right refideth, which the Canonists derive from the Pope upon the whole Church: The answer is plain, that it must rest in them and be derived from them, upon whom the Government of particular Churches, and that which falleth under them, is estated according to the Scriptures: In as much as no Law of God inforceth the rest of Churches to be Governed by one, further then the Law of Charity inforceth all to concurre to the unity of the whole. In the outward Jurisdiction of the Church in charitable causes, settled here upon Bishopricks, the matter is somewhat otherwife, in as much as it is not fo fettled by expresse provision of Scripture. And yet not so strange from the Scripture, and that which is provided there, but that it may feem originally to have been derived from thence. 1. Car. vi. The Apostle reproving them for impleading one another in the Courts of unbelievers sheweth, that the Church was disparaged in that course, as if it had none fit to decide their controversies: whereas it had been better to referre their causes to the meanest of the Church, then to fue

fue before Infidels. That is the meaning of his words there, verf. 4. If ye have canfes concerning matters of this life, fet them to judge who are least esteemed in the Church : Not Spoken by way of precept, commanding them to let the simplest of the brethren judge their caufes (that were a strange course, where there were abler men to do it) but by way of Concession, that it were better so to do then as they did do. For the practice of the Church argueth, that the Custome grew, upon this Order of the Apostle, to referre their causes to the chief of the Church as the Church, that is, to the Bishop and Presbyters. In the Constitutions of the Apostles, ii. 47. Ta Anashera υμών γινέδω διευτέρα σαββάτων, δπως εαν αντιλογία τη Smorase vi nov yern), tos oulla'te toortes a donar, duninte EUDOVAL Tie arnhogiar, i ciplureo al Els Tie xuelales res de-क्षक्रिक मिल्ड किंड मंत्रिया कार्मा कार्म कार्म कार्म के किंदिन के में के किंदिन के or diakora no or mper Cutrega, amposamonima as netrorres, as Osi arganos. Let your Consistories be upon the Mundayes, that if there arise opposition to your sentence, having leisure till the Sabbath, you may fet the opposition straight, and make them friends that are at variance among themselves against the Lords day. And the Deacons also and Presbyters be prefent at the Confistory, judging without respect of persons, as men of God. c. 45. afore, And unde ave gede normunds apportes to muertper And Cur. But Suffer not the Magistrates of the world to give fentence on ours. Not withdrawing

at Religious Assemblies. drawing obedience (he should be much mistaken that should so understand it) but taking up controversies within the Church, after this course. And all to this purpose, that on the Lords day they might communicate, that they might give and receive the kiffe of peace, that when the Deacon pronounced, Mi ns ti ward TIVO, wi TIS in imovera. Let no man have a quarrell, or suspicion against any, they might neverthelesse draw near. Such was the beginning of the externall Jurisdiction of the Church, by which it may be judged, whether it were first bestowed by the indulgence of Christian Princes, or by them continued, upon the practice of the Church, before the Empire was Christian. But of this we speak not here, as not concerning the Government of the Church in Spirituall matters, wherein, as members of the Church, we communicate. That standeth indeed and cometh to effect, by the free consent of members of it, so farre as Religion is not the Law of that Kingdome or Commonwealth in which it flourisheth. Because our Lord indued nor the Ministers of his Kingdome with that power to constrain obedience, which himself used not upon earth. But as the Laws of Kingdomes and Commonwealths inforce the Execution and outward effect of Ministeries instituted in the Scriptures; in this respect, not the power of excom-

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communicating alone, but of preaching, and ministring the Sacraments, and whatsoever elfe belongeth to the Office, is derived from the Common-wealth, that is in our particular, from the Imperiall Crown of this Kingdome, because it is exercised with effect outwardly (that is, of doing the work, though not of producing the inward end and purpose of converting the foul) by Lawsinforced by it. The like is to be faid of all that is done in deputing those that receive any Order in the Church, to the exercise of any part of that function which the Order received importeth. The right and charge of it, must rest upon those Ministeries, that are incharged with the overfight and government of fuch matters, according to the Scriptures, and by whom it must be exercised, were the Common-wealth not Christian. But the power that inforceth the effect of that which they do in this, and all parts of their Office, is derived from the Secular Arm of the Common-wealth, that cherisheth the Church in the bosome of it. As for Excommunication by Judges Delegate, or High-Commissioners, that is, by men not of these Orders; First, it proceedeth upon Rules directed by the Church, and then the course of it is not so agreeable to the tenour of Scripture, as to the necessities of the Kingdome. For that is here to be averred again, that the PresPresbyteries whereof we speak are differenced from the rest of the people, as Benches composed of none but persons Ordained by Imposition of hands, for the purpose of Teaching the people, and Ordering and Governing Spirituall matters. So you have the Office described in all places where there is remembrance of it in the Scriptures. Onely in the words of the Apostle, 1. Tim. v. 17. Let the Elders that rule well be counted worthy of double honour : especially those that labour in the Word and Doctrine, it is imagined that two kinds of Presbyters, as well as two parts of their Office, are expressed, one of Ministers of the Church, another of the people; one perpetuall, the other ambulatory for their time, both alike interessed in the Government of the Church, the Office of Preaching charged upon the one. How little of this is fet down in the words of the Apofile, were the fense of them that which is pretended, let all the world judge : yet this is the state of that discipline, which hath been pressed, as one of the essentiall marks of avisible Church. But the purpose is now to fatisfie that which hath been alledged from the collections of Justellus upon the Africane Canons, to make good this pretended meaning of the Apostle, and that from the Apoftles own words. He hath there produced, out of Church-writers of the age of S. Augustine

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gustine and Opeatus, or underneath, much remembrance of certain Persons, styled in those Writers, Seniores Beslesiarum, Elders of Churches. As in S. Augustine, cont. Cresc. iii. 56. Clerici & Seniores Cirthenfium. Epift. 136, Peregrinus Presbyter, & Seniores Ecclefia Musticana regionis. in Ep. Conc. Cabarfuffitani apud S. Aug. in Pfal. 36. Seniores Ecclesia Carthaginensis. and to these persons are ascribed certain Acts, retaining at least to the Government of those Churches. As, The Church goods are deposited in their hands, Optatus, lib. i. They reprove a drunkard, August. Serm. xix, De verbis Domini. They are pre-Sent at an Ecclesiasticall Judgement , Greg. 1. xi. Ep. 19. The Elders of the Church at Carthage, folicite the fentencing of their Bishops cause, Epist. Concil. Cabarsussitani apud August. in Psal. 36. these and more particulars produced by Justellus. Out of Origen iiii. cont. Celsum, that the Church had certain of the people to inform them of scandalous offenses, whereupon they might proceed to reproof or censure. But observe first the flyle of the Apostle, Or rand suppersons mess curepor. 1. Tim. 5.17. and Heb. xiii. 17. 'Or iny & word, 2greeing with that of Tertullian, Apolog.cap. 39. PRÆSIDENT probati quiq Seniores; and of Firmilianus, Ep. lxxv. Cypr. In que PRÆSIDENT majores natu; and Ignatius afore, Пенаэний के ठीवारांत्र हो की कार्यांत्र All expref-

expressing the first rank of the Church, in which, after the Bishop, they put the Presbyters. Compare herewith the rank in which we fee these Elders of the people in the time of Optarus and S. Augustine placed in these writings from whence the remembrance of them is alledged. In Actis Purgat. Cacil. & Felicis. Episcopi, Presbyteri, Diaconi, Seniores. August. iii. cont. Cresc. 56. Clerici & Seniores Cirthensium, and then let common sense judge, whether these, that stand in rank and style behind all degrees of the Clergie, be the menthat the Apostle placeth in the head of the Church, as Rulers of it: or how those that governed the Church can come behind Deacons, and inferiour Ranks whom they governed. The truth is, in that age, when the Latine tongue began to decay and corrupt, they are called Seniores, in the Authours alledged by Justellus, in the same sense, as now in the Vulgar Languages, into which the Latine is changed, Signori, or Seigneurs. And therefore there is remembrance of Seniores locorum, & Seniores regni Childeberti, out of Gregory of Tours, as well as Seniores Ecclesia: fignifying the Aldermen of Commonalties, and Lords of the Kingdome, as well as the Chief persons of fuch or fuch a people, that acknowledged the Christian Faith, at such time as all were not Christians, but Churches and Com-H monal-

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monalties in which they subsisted, made bodies distinct in persons as well as in rights. In that regard it feemeth they are called fometimes Viri Ecclefiaftici , Ecclefiafticall persons, that is belonging to the Church, because there were others of like rank, which, being Heathen, belonged not to it, rather then for any fettled charge, in these Offices, which we find them executing in behalf of the Church : which nevertheleffe import not the Government of the Church, fettled upon the Bishop and Presbyters, but that Affistance, which the best of the people, in Commonalties where the Church was planted, vouchfafed to afford the Government, managed by the Ministers according to Scripture; and have well been understood, as a good and ancient President of the Office of Church-wardens among us. There is yet another peremptory exception against this pretended meaning of the Apostle, published of late in the observation of Scultetus, which shall here be repeated to averre the truth of it. For when he faith, Let the Elders that rule well be accounted worthy of double honour; the meaning is, for certain, of double maintenance, which must be in refpect of fingle maintenance allowed fomewhere elfe. Now let any man judge without prejudice, whether these Elders of Congregations, remembred in S. Augustines time,

time, being none of the Clergie, received maintenance from the Church, out of the oblations of the people, or not. Whereas the Apostle in the beginning of the Chapter having faid, Honour widows that are widows indeed, that is, allow them maintenance from the means of the Church, which the Bishop alwayes dispensed; when he cometh to speak of Elders unreproveable in their charge, fitly ordereth, that their maintenance be double to that of widows, which is also the Italian gloffe of Diodati. The like practice we find in the Constitutions of the Apostles, where he ordereth the course of dividing portions, at the Agapæ or Feasts of Love then used, abrogated afterwards by the xxvii. Canon of Laodicea. The words are in the place alledged afore, ii. 28. 'oor 5 inism of mpercutious dido), dinaviv Adda wis Sanivois, eis pipas 'Insou Xeisou, But what soever is given to the old women (that is, to the widows of whom the Apostle speaketh there) let twice fo much be given to the Deacons, in honour of Festis Christ. Then follow the words alledged afore, wherein it is ordered that the Presbyters have as much as the Deacons. I know that in another case, that is, in dividing the remains of oblations for the Eucharift, the proportion is otherwise, according to the same Constitutions, viii. 31. Tes des des des H z 76000

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πέρων οι διάκονοι διανεμότωσαν τω κλήρω τω επισκόπω μέρη d', mperbutigo mien y', flanoro mien B', tois 3 annois imodaxovois, navayvoisais, n faxtais, n diaxoviarais uspo Ev. Let the Deacons distribute the remains of the blessings at the mysteries, according to the mind of the Bishop or Presbyters to the Clergie: To the Bishop foure parts; to a Presbyter three; to a Deacon two; to the rest, Subdeacons, Readers, Singers, or Deaconesses one part. Neverthelesse from the particular remembred afore, we may well conclude the meaning of the Apostle, that his Order is, the maintenance of Presbyters to be double that of widows. And upon these considerations it shall not trouble me to repeat what I have affirmed elsewhere, That for this mistake of Lay-Elders there is neither appearance in Scripture, nor in Ecclesiasticall writers. For of the Text, 1. Cor. xii. 28. I shall speak afterwards. Walo Messalinus deriveth the pedigree of these Africane Elders, by conjecture, from those of the Apostle, whose imployment confifted in governing the Church, rather then in teaching the people. But out of his excellent learning he acknowledgeth, that though they are called Eccle Gasticall persons, yet they were not of the Ecclesiasticall Order, not of the Bench of the Church, which those of the Apostle did constitute. And therefore the pretence of their pedigree availeth not to make them inherit the charge which

which those of our time have been invested with, as much without president of the Churches of Africk, as without warrant from the Scriptures. The ground of the miftake was, because men would not believe, that in the time of the Apostles, and among the Presbyters of their ordaining, there was none that did not preach from time to time. Whereas the state and condition of their Congregations required as well mens wifdome and goodnesse, in the oversight of those spirituall matters, wherein the members of them did communicate, as their learning and eloquence in speaking, which was not alwayes to be expected from such qualities of men as were promoted to that charge. Of our Lords kindred that confeffed him afore Domitian, promoted therefore afterwards to the Government of Churches, I have made mention elsewhere. Tertull. de Idol. c. 7. Parum sit si ab aliis manibus accipiant quod contaminant, sed etiam ipsi tradunt aliis quod contamina verunt. Adleguntur in Ordinem Ecclesiasticum artifices Idolorum. Be it a small thing, if they receive of others that which they pollute, nay themselves deliver also to other's that which they have polluted. Men whose craft is to make Idoles are chosen to the Bench of the Church. If Presbyters, that delivered the Eucharist, were fometimes Painters and Carvers in those dayes, well may we ima-H 3 gine

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gine that all of them preached not alwayes: It was enough that the Bishop or some of them did it. If this were the condition of the Ecclefiasticall Order in that time, then must of necessity the Office of Teaching in the Church belong rather to the particular gifts and abilites of some, then to the generall and perpetuall charge of all Presbyters. And this I still suppose to be part of the cause, that it pleafed God in the time of the Apofiles, to distribute such varieties of spirituall Graces among those that believed that there might be every where such as might furnish this Office of preaching and teaching in their Assemblies, by the help of extraordinary Graces, which upon the ordinary means of mens Learning and Studies, which now the Church is fo well provided with, would then have proved defective. The use of these Graces is that which the Apostle debateth at large, I. Cor. xii. xiiii. and the exposition of his meaning there, is the businesse which henceforth I charge my felf with. The iffue whereof will inable us to difcern by what forts of Perfons and Graces the publick Service of God was Ministred at those Assemblies, which his purpose in that Discourse is to regulate. This Discourse the Apostle openeth in the beginning of the xii. Chapter, with a mark to difcern fuch as spoke indeed by the Spirit of God, from such as pretended

tended it, but were moved in truth by unclean Spirits. For that I take to be the meaning of his words there, verf. 3. Wherefore I give you to under fland, that no man speaking by the Spirit of God, calleth Fefus accurfed, or Anathema: and that no man can fay, that fefus is the Lord, but by the Holy Ghoft. The words of S. Chryfostome upon this place: Ald zi do-วอันโม 🗨 สอุธัสง To และสอง และสองสม กา สออุดกระเลง ที่อิทภา ถึง नहरूक में शिवस्त्रांत्रसड़ डेमेवर्डिंग नाम्डण्यांत्रकण, कड्राह विवस्त्रांग्सण, में eidevan, tis uso o averican pregionicos na Dapo, tis de o ana. Sapro. That is, Therefore at the first beginning be putteth down the difference between Divining and Prophelying, for which purpofe they received the Gift of discerning spirits, (as it followeth verf. 10. afterwards) that they might distinguish, and know, who spake by a clean spirit, and who by an unclean. And again, Kai & maege av o Siacon G, emercher rois pegenteuson, Yeuδοπροφήτας είς άρων δηθεν, ώς τα μέλλοντα πρελέροντας και αίθες. For the devil being naught, Souffled in among those that prophesyed, foilting in False-prophets, for footh fuch as themselves also foresold things to come. So that in his judgement, the words of the Apostle are not generall, to affirm that no man could call Jefus Lord but by the Holy Ghost, but relate to the particular whereof he speaketh; to tell us, that such as pretended to speak by the Holy Ghost, if they glorified our Lord Christ, then were they what they pretended to be, otherwise H 4 not.

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not. As who should fay, That it was not in them to perfift in their counterfeiting, when it was required of them to confesse Christ. For we know that in the Primitive times, at the naming of JE sus, unclean spirits for sook the possessed. And thus S. Chrysostome anfwereth, That she which had the unclean spirit, Ads xvi. 16. confessed Christ indeed, but unwillingly, and fo, as she was discovered by it. For being a thing evident, that men did and might counterfeit themselves Christians, and call Jesus Lord, with a tongue rather moved by the evil spirit, it seemeth an inconvenience to grant, that all men, in confessing Christ, speak by the Holy Ghost, in regard of the truth which they confesse. But it is reasonable to conceive, that God suffered not those that pretended to spirituall Graces (of whom the Apostle propoundeth there to speak in particular) being moved in-deed by the evil spirit. This sense I embrace, because the same mark is laid down so plainly by another Apostle, to the same purpose, I. John iiii. I. Beloved, believe not every (pirit, but try the (pirits, whether they are of God, because many false-prophets are gone out into the world : Hereby know ye the Spirit of God; every spirit that confesseth that Fesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. Spirits, the Apostle here

here calleth Inspirations, as in S. Paul, r. Cor. xii. 10. discerning of Spirits, that is, Inspirations: And, I. Cor. xiv. 12. because ye are zealous of SPIRITS, that is, of Spirituall Graces. And the difference between his mark to try them by and S. Paul's, is but this: according to the one, He that acknowledgeth Fesus the Messias to be come in the flesh ; according to the other, He that acknowledgeth Fefus that is come in the flesh, to be the Lord, he it is that speaketh by the Holy Ghoft. The same is the meaning of the Apostle, 1. Thest. v. 19, 20. according to the same S. Chrysostome: where having faid, Quench not the Spirit, de-Spise not Prophesing, he addeth immediately, Try all things, hold fast that which is good: instructing them in the particular in hand, to examine all that pretended to these spirituall Graces, by the Gift of difcerning spirits, which God then allowed the Church for that purpose; and to make use of such as proved that which they professed. The Proposition of this Discourse of the Apostle then, concerneth those Graces of the Holy Ghost that consisted in speaking, whereof therefore there might be use in publick Asfemblies, which his purpose is to order by fuch Rules as we shall see him propound in the end of the fourteenth Chapter of this Epistle. But this to do, he fetcheth a compasse about, and lancheth into a generall discourse

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course of all manner of Graces, all manner of Ministeries, all manner of works that have relation to the publick body of the Church; to shew, that all were given and intended, not for the eminence of those perfons on whom they were bestowed, but for the publick benefit. This is the point to which he proceedeth, verf. 4. Now, there are diversities of Gifts, but the same Spirit; and there are differences of Administrations, but the Same Lord. And there are diversities of Operations, but it is the same God that worketh all in all. But the Administration of the Spirit is given every man to profit withall. It concerneth not the purpose of my discourse here, to be nice in inquiring the difference between Graces, and Ministeries, and Operations, remembred here by the Apostle. It is enough to observe, that the name of MINISTERIES is sometimes particular for those that are called Deacons, from the Originall word Diagoria, because they ministred to the Apostles, to the Bishop, and Presbyters, for discharge of their Office: sometimes generall, for all kind of Service, in regard of him to whom it addresseth. For as concerning the force of the word, as the Apostle saith here, There are differences of Ministeries, but the same Lord; so generally that which is done in fervice to any person, that person is the Lord, and those services in his regard are Ministeries. Indeed,

Indeed, the Apostle, when he saith in the next words, The manifestation of the Spirit is given to every man to profit withall, manifestly proceedeth to speak of none but miraculous Gifts of the Holy Ghost, demonstrating the presence thereof in the Church. Though the word racisuara is generall in its own nature, fignifying all manner of Gifts proceeding from Favour and Grace, as it is translated in the Syriack, מוהבתא, fignifying Gifis: Whereas 'Evepyeias, Operation's, feemeth particularly to relate to fuch Graces as tended to miraculous works, and is therefore rendred in the Syriack חילותא, fignifying Powerfull Operations. Thus it is true which S. Chrysostome writeth upon this Chapter, in the beginning: Because those that were converted from Idoles knew not the Old Testament, and the Holy Ghost is invisible, God gave in these Graces a sensible evidence of the operation of it: Kai 7870 ipavips 70%; izwer on πνευμά όζην εν αὐτῷ τῷ Φθεγγομές. διδ κὶ ευτως καλεί αὐτὸ, λέρων, Εκάς ω δὲ ή φαιές ωσις το πνεύματ Φ δίδοται πεός τό συμφέρον τὰ χαρίσμα α φανέρωση το πνεύματος όνομάζων. And this, faith he, manifested to those that were without the Church, that the Holy Ghost is in him that speaketh. Therefore so he callethit, Saying, But to EVERY ONE IS GIVEN THE MANIFESTATION OF THE SPIRIT TO PRO-FIT VVITH: calling Gifts, the manifestation of the Spirit. And Occumenius according to him.

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him. Though this be true, yet the Processe of the Apostles discourse, from vers. 12. intendeth not onely to comprise miraculous Graces, but all Ministeries ordained for the publick Service of the Church, whether depending on miraculous Graces or not : as appeareth both by the reason whereupon he proceedeth, and by the catalogue, wherein, from vers. he recapitulateth and reckoneth the particulars of all that can be reduced under those heads of Graces, of Ministeries, of Operations. For the reason wherewith the Apostle pursueth this point proposed, that all these are intended, not to make the persons eminent in whom they are, but for publick benefit, is the comparison of a naturall body and the members of it, whereof there is none that envieth or despiseth another: to teach private persons not to grudge at them upon whom publick Graces or Places are bestowed; and them not to despise private persons. This comparison the Apoftle setteth on foot also in his Epistle to the Romanes, but flighteth it over more in brief there, because (as S. Chrysostome thinketh) it feemeth, the abuse against which he writeth, as it was also there, so was it more rife among the Corinthians. This reafon, it is plain, concerneth those that have publick Ministeries no lesse then those that have miraculous Graces; both being for the common

common benefit of the body, which is the Church. But the Apostle having enlarged this comparison to the full in this place, to shew to whom he speaketh as members of publick places, proceedeth verf. 28. to particularize all to whom his Exhortation belongeth, Apostles, Prophets, and the rest; among whom he reckoneth armanyers, xuceprinous, that is, Helps, and Governments; which our English rendereth Helps in Governments: which whether they mean miraculous Graces, fuch as the Apostle calleth The Manifestation of the Spirit, or Ministeries of publick Service in the Church, I referre to further confideration afterwards. In the mean time observing, that the Apostle, writing to the Romanes for the same purpose, hath reckoned more particulars of the fame nature not necessarily proceeding from miraculous Graces, though his discourse there, xii. 6. compriseth those also, when he faith, Having severall Gifts according to the Grace that is given to us. For the present, we may see what this whole discourse of the Apostle aymeth at, by the conclusion of the Chapter, where he faith, Covet earnestly the best Gifts : and yet shew I unto you a more excellent way. For this Exhortation it is that tyeth all that hath passed with that which followeth. The Syriack readeth it thus, If ye be zealous of the best Graces, I will yet shew you a more excellent way.

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way. Theodoret and Occumenius make a question of it, thus; Are ye zealous of the most eminent Graces? I will yet shew you a way beyond them all. But whether the meaning be to exhort them to purfue the most usefull Graces, or to suppose that they did it, thus much for certain his intent is, to give the ground and reason why all members of publick Service in the Church are not to feek the eminence of their persons, but the common benefit: because there is a thing called The common Charity of Christians, more available towards the esteem of all mens perfons be they never so private in the Church with God, then all those Gifts of the Holy Ghost, that appear so marvellous to common fense. This is the occasion of that comparison which followeth throughout the thirteenth Chapter, between the common Charity of Christians, and their particular miraculous Graces: which being dispatched there, in good time doth the Apostle proceed to refume that which he had proposed afore, and upon this occasion intermitted, concerning zeal and fludy for the most excellent Graces, which he tyeth up with that Charity which hitherto he hath preferred to them all in that proposition which he openeth the fourteenth Chapter with, Follow after Charity and desire spirituall Gifts, but rather that ye may Prophesie. For when he pre-

preferreth Prophefying before other spirituall Gifts, it is plain enough what he meant when he faid before, Be Zealous of the best Graces: a thing in which there can be no doubt, because it is the subject of what is behind in this Discourse. Now let me lay down the words of the Apostle wherein he reckoneth in particular the Graces and Ministeries of the Church. 1. Cor.xii. 28. And God hath fet some in the Church, first Apostles, (econdarily Prophets, thirdly Teachers, after that Miracles, then gifts of Healing, Helps in Governments, diversities of Tonques, whereunto we may adde out of verf. 29. Interpreting of Tongues. And herewith compare the Catalogue of the fame, which he compriseth under the name of Gifts and Graces, Rom.xii. 6, 7, 8. Having then gifis differing according to the grace that is given to us; whether Prophese, let us prophesie according to the proportion of faith : Or Ministery, let us wait on our Ministring: Or he that Teacheth, on Teaching: Or he that Exhorteth, on Exhortation: He that Giveth, let him do it with simplicity : He that Ruleth, with diligence: Hethat shewith Mercy, with chearfulneffe. That which followeth, concerneth the particular virtues of Christians, and the works of them, as Love, Hope, Patience, and the like: fuch as are also those that went afore, of giving and shewing mercie, which the Apostle hath ranked among those Graces

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Graces which tend to the generall good of the Church, it seemeth, because they also respect the benefit of others. Last of all, adde unto these the Ministeries which the Grace of Christ, upon his Asscension, poured out upon the Church, appointeth; according to the same Apostle, Ephes. iiii. 11, 12. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers; for the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ. By which words, as well as by the particulars which he putteth down, and which he leaveth out, of those which he reckoneth in the other places, it appeareth that he intended (according to the purpose of his speech there) to comprise none but those Graces and Ministeries which tend to the edification of the whole Church in matter of doctrine. But writing to the Corinthians, his intent was to fet down all manner of Graces and Ministeries tending to the common benefit of the whole Church either in spirituall or corporall necessities, in working miracles, and the like: none whereof he mentioneth to the Romanes, neither the Graces of Apostles and Evangelists, it feemeth, because they are Graces and Offices not confined to one Church in particular. These Catalogues are here compared for the ease and direction of them that defire to judge

judge of fuch particulars as feem not yet out of doubt in the Ministeries appointed by the Apostles. To which purpose we must refume what hath been elsewhere observed, That nothing hindereth divers of the Graces specified to meet in the same person. For though we suppose, as the Apostle seemeth to suppose, all Ministeries to be accompanied with the Graces which the discharge of them requireth: as the Elders of Israel, Num.xi.25. received part of Moses his spirit; and though all Graces inferre Ministeries, as he that is indued with any of the Graces specified to the Corinthians, ministreth the effect of his grace to the benefit of others; yet there is a difference between Ministeries of publick office in the Church, whether to cease or continue, and Graces which inable either a publick person to a publick, or private persons to a particular work, as that of Miracles. Severall Ministeries of publick place in the Church, must belong to feverall perfons; but publick perfons are capable as well of the Graces which private persons have, as of those that belong to their publick charge, including perhaps the Graces of inferiour Ministeries. And the instance of the first in the Catalogue shall put this out of doubt, that is of Apostles. For nothing hindereth an Apostle to be a Prophet, to speak strange languages, to work miracles.

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miracles, or the like. The Commentaries under S. Ambrose his name, Quamvis sint & Apostoli Propheta, quia primus gradus reliquos subjectos habet. Though, faith he, Apostles also are Prophets, because the chief degree hath the rest subject to it. His meaning is, the Grace of Apostles containeth the Graces of inferiour Ministers, as their ministeries are subject to that of the Apostles. Evangelists were no Apostles but their ministers in using their Graces to fecond the Apostles, therefore the Grace of Apostles containeth that of Evangelists. Prophets were no Apostles to preach the Faith and plant Churches, but for the instruction of Churches planted in the knowledge of the Scriptures; but the Grace of a Prophet to all purposes might be in an Apostle. Doctours were no Apostles, but Apostles chief of Doctours. Elders of Churches could not be Apostles, they were from the beginning ordained for the fervice of severall Churches, but the Apostles make themselves their fellow Elders in regard to the Government of all Churches of their charge. If Presbyters, much more Bishops, (which as Heads of Presbyters) were that in one Church which the Apostles were in all of their own planting and charge. Those companions of the Apostles whereof you have heard, are some of them called in expresse terms Evangelists, and the Office may well

well be thought to belong to the rest. Titus, Clemens, Linus, Erastus, and others, may upon good presumption be called Evangelists; as those are to whom their condition is fo answerable, Mark, Luke, Timothy, that are so called in Scripture, or so reputed in Ecclefiafticall Writers. My conjecture was, that they were fent by their feverall Churches, as Timothy from that of Lystra, Acts xvi. 3. as Deacons to minister unto the Apostles, Heads of those Churches for the time that they continued in their attendance; and by them imployed to preach the Gospel at their appointment in fuch places where themselves could not, in regard of the Grace given them to do it. As Philip, Deacon to the Apostles first, and afterwards to S. James, was also an Evangelist to preach the Gospel to Samaria, Acts viii. 5. xxi. 8. And I see no cause to repent of this conjecture, reading thus, Acts xix. 22. So he fent before two of those that MINISTRED unto him, Timotheus and Erastus. It is the word from whence Deacons have their name. But when they received the charge of Churches, though Bishops of those Churches, yetceafed they not to be Evangelists, for the charge of propagating the Gospel through the Countreys feated underneath the Cities of those Churches. Thus was Mark at Alexandria, Timothy at Ephefus, Titus at Gortyna

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tyna in Crete: the rest are to be seen in Walo Messalinus, p. cxcii. He supposeth that these companions of the Apostles are themselves also called Apostles of a second rank, as sent by the Apostles to preach the Gospel at their disposing, as the Apostles were by Christ to preach the Gospel every where without restraint. And there is appearance of this fense, 2. Pet. iii. 2. Apoc. ii. 2. (not in Phil.ii.25. 2. Cor.viii.23. where Epaphroditus and others are called Apostles of Churches, in a third fense, declared elsewhere, answerable to those Apostles of the Synagogue, mentioned in the Constitutions of the Emperours that were fent through the Synagogues to gather the dues of their Patriarch refiding in Palestine.) And Theodoret conceiveth, that when all Presbyters were called Bishops, then Bishops were called Apofles in this sense. But we must not understand those to be the Apostles of whom this place speaketh, but the first Apostles of Christ: For those that are thus called Apostles, are the fame that are called Evangelists here, and Ephes. iiii. 12. Thus there is a difference between Graces and Ministeries. But as concerning the Office of Doctours mentioned by the Apostle, it may be two wayes understood. The Disciples of Prophets under the Old Testament, such as attained not to the Grace of immediate inspiration, but rested

in that knowledge which the ordinary bleffing of God upon their studies was able to compasse, in the Scripture are called Prophets, in the Chaldee Paraphrase are sometimes translated Scribes fometimes Doctours, as hath been faid. Some man may conceive the like of the Prophets of the New Testament; that their Disciples, that had no immediate inspirations, were admitted to teach in the Church, which after this rank of Prophets was ceased, came also to nothing. But because there is no mention of any such in Ecclefiasticall Writers, there is no reason to doubt that the men whom the Apostle here calleth Doctours, are those of the Presbyters which had the abilities of Preaching and Teaching the people at their Assemblies; that those of the Presbyters that preached not, are called here by the Apostle Governments, and the Deacons 'Armaintes, that is, Helps, or Assistants to the Government of Presbyters; fo that it is not to be translated Helps in Governments, but Helps, Governments. For we are not here to imagine that the Apostle reckoning one by one the list of all Graces and Ministeries of the Church, should say never a word of Presbyters and Deacons, the onely Ministeries of Succession in the Church under Bishops. Now the Office of Deacons, though fet up at the first upon occasion of ministring the Oblations of

of the faithfull to the necessities of the poor. yet if we regard the practice of it in the times next the Apostles, cannot be better expressed then calling them Assistants to the Office of Government resting in the Presbyters, when there was no Bishop at Corinth. And we have here a particular reason why the Apostle would not call them by the usuall name of Deacons in this place, because he had used it before in a generall sense, when he faid, There be divers MINISTERIES, Siazorias, but one LORD, and therefore could not fo well use it again here in this particular fense. And the Apostles intent here being to distinguish all Graces in his Catalogue, and having shewed that there were two parts of the Presbyters Office, in Teaching and Governing, the one whereof some attained not, even in the Apostles time: it is reasonable to imagine, that the Office and Ministery of Presbyters is specified here in the names of these two Graces, in the exercife whereof it confisteth. No otherwise then in the other place to the Romanes, in these words, o Addition in Adagrania, & sposation Er on voli, are defigned the same two Graces, in the work whereof confifteth the Office of Presbyters: which he that acknowledgeth, shall give reason enough why the Apostle reckoneth the Gift of Exhortation there, besides that of DOCTRINE; being no inconveni-

venience to make feverall parts of this Grace, tending to the edification of the Church, according to that which feverall men are mostable to do, though all may be comprised under one name of DOCTRINE. Whereas those that upon the mention of Teaching imagine a feverall Ministery of Doctours, instituted by the Apostle for all ages of the Church, are tyed in consequence to set up the like for Exhortation, which is ridiculous. Again, hereby we give account what the Apostle to the Ephesians understandeth by Pastours and Teachers, to wit, those that exercised also that part of the Presbyters Office which concerned the edification of the Church in doctrine, whereof there he speaketh, and of nothing else. And thereupon conclude, that Pastours and Do-Crours are both one there with the Apostle. For what reason else can be rendered why there is no remembrance of Pastours in either of those other places wherein the Apoftle maketh a more particular reckoning of the Ministeries of the Church, both to the Romanes and to the Corinthians ? What reason but this, Because they are set down in both places under the name of Docrours? Well may it feem, that the Office of them whom the Synagogue called Pa-STOURS, being referred in the Church to the inferiour Order of Deacons, the name fluck upon 14

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upon those that ministred the food of the foul in the Church which is for the purpose of it. Clemens Epift. ad Cor. p. 63. "HTW TIGHT בסיר, אדם ששמים שושחי בצושוי, אדם סססס בי שומצוסנו אםzwr, ήτω άγνος èr ερροις. Be aman faithfull be aman able to utter knowledge, be he wife in discerning discourses, be he pure in works. He seemeth to point at some of the Presbyters there in whom these abilities were. Tertull. de præscript. c. 3. Quidergo si Episcopus, si Diaconus, si Vidua, si Virgo, si Doctor, si etiam Martyr lapsus à regula fuerit? What then if a Bi-(hop, if a Deacon, a Widow, a Virgin, if even a Martyr Shall fall from the rule? In this lift of principall ranks in the Church, Presbyters have no room, unlesse we understand them in the name of Doctours, the best part of their Office. Theodoret, Epit. Har. l. v. c. penult. Heei fe du Koeiv 3 co menopreundt G, ri av בו חבובר, בנ ענייסי שבושי ני עבופושי ווצושדה, מאמ אל לושמוש-AIRE ETETUZINH Zaelouato ; What can they fay of the Incestuous person at Corinth, who was not onely vouchsafed the divine mysteries, but also had attained a Doctours Grace? He followeth S. Chryfostomes conjecture, which conceiveth that the Corinthians were puffed up, as the Apostle blameth them, 1. Cor.v.3. with the opinion of that man, because he was one of their Doctours, that is, one of the Presbyters of that Church, that exercised the Office of Preaching, and by that means bore

bore fway among the people. In fine, the Apostle intendeth by Doctours, the same that are fo called in all Ecclefiasticall Writers, that is, the Bishops, or such of the Presbyters as were feen in Preaching. It is worth the observing, that Beza hath expounded those whom the Apostle calleth armainfers, 20-Gepringers, no other wife then Deacons and Presbyters; meaning indeed those Elders of the people, which he imagined. But having shewed that there never was any such in the Church, well may we take his judgement along with fo much of the truth as he acknowledgeth; which deserveth still more credit from the President of Synagogues, which had Elders, fome learned fome not, fome that preached and fome that did not, as hath been faid. Salmafius of late, in his work De Fanore TrapeZit. hath shown some evidence of two forts of Presbyters, in the first times of the Church. But according to his admirable knowledge, he faw withall, that they were all of one rank in the Church, all of the Ecclefiasticall Order, all made by Imposition of hands; and by consequence, none of those Elders of the people which have been fet up to manage the keys of the Church, that is, the Office of the Ecclefiasticall Order, according to the Scriptures. Besides, it is to be observed, that the Office of Bishops (which name he thinketh most proper

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proper to those Presbyters which preached not, but were exercised in ordering Churchmatters) and Presbyters is described almost in all places where there is mention of it in the Scriptures by both qualities, of Teaching, and Governing the Church. Which is my argument to conclude, That howfoever fome mens abilities might be feen in the one rather then in the other, how soever some men according to their abilities might be applied to this rather then to that, yet both Offices concerned the whole Order, that of Preaching in chief. To which though some attained not, yet all are incouraged to labour towards it as the most excellent work of their place, as by S. Paul, allowing them that double maintenance, ESPECIALLY in that refpect, So by these Constitutions, allowing them that double portion at their Feasts of Love, for that purpose, that they may take pains in the Word of Doctrine, as the words go there. Be it then resolved, that the Presbyters of the Church, at least part of them, were those Doctours whereof the Apostle writeth; and from thence be it confidered, what distempers slight mistakes in the found of the Scripture bring to passe, when we see the Order of Doctours, distinct from that of Presbyters, pressed as a point of that Discipline that maketh one of the effentiall marks of a visible Church. But whether the Prophets

phets of the Primitive Church, which taught the people at their Assemblies, were Presbyters or not, is not so easie to determine. Some of them we have reason enough to think were, be it but for those Prophets of Antiochia, Acts xiii. 2. that ministred unto the Lord and fasted, when the Holy Ghost said unto them, Separate me Barnabas and Saul for the work to which I have appointed them; and those other among whom Timothy received Imposition of hands with prophesying, 1. Tim. iv. 14. But that all Presbyters were Prophets, or all Prophets Presbyters, is more then I can resolve. Of these Prophets henceforth we are to intreat.

CHAP. V.

Prophets in most of the Churches remembred by the Apostles. The Gift of Languages, the purpose and nature of it. The Limbes and Branches of both these Graces, in S. Paul. Of Praying, and Praising God by the Spirit. Those that spake strange Tongues, understood what they said. Interpretation concerneth all that was spoken in strange Languages. They prayed and studied for Spirituall Graces. Prophesying in S. Paul, signifieth singing Psalmes. Prayers of the Church conceived by immediate inspiration. The nearnesse of the Graces of Prophesying and Languages. The

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ground and meaning of the Apostles Rule. It proceedeth of none but Prophets. What is to be judged in that which Prophets spoke. The custome in the Primitive Church of many Preaching at the same Assembly came from hence.

TN the beginning of the Christian Faith, it pleased God, for the propagation and maintenance of it, to revive the Grace of Prophefying, decayed and loft among his Ancient people, in a large measure, in most of the Churches planted by the Apostles: though there be not found fo much concerning their Office any where as in this Church of Corinth. In the Church of Jerusalem, the mother of all Churches, Acts xi. 27. And in those dayes came Prophets from Ferusalem to Antiochia. xv.32. And Judas and Silas being Prophets also themselves. In the Church of Antiochia, Acts xiii. 1. Now there were in the Church that was at Antiochia, certain Prophets and Doctours. At Thessalonica, 1. Theff. v. 20. Despise not Prophesying. At Corinth, as we see at large. At Ephesus, Ephes. iv. 11. And he gave some Apostles, some Evangelists, some Prophets, Some Pastours and Doctours. At Rome, Rom. xii. 6. Whether Prophesie, according to the proportion of Faith. And setting these particulars aside, how generall the Grace was, is to be feen, because the

the Apostle reckoning, 1. Cor. xii. 28. all members of publick use and service, Ephes. iv. 11. all Ministeries of edification, nameth Prophets among them whom God hath placed in the Church. Besides this Grace, which was more for the edification of them that believed, instructing them in the mysteries of our Faith at their Religious Assemblies, the Grace of speaking strange Languages was also bestowed upon the Churches to make evidence to unbelievers that the Holy Ghost was present there, and by that means, to draw them to believe, as the Apostle faith here, 1. Cor. xiiii. 22. Tongues are a signe not to them that believe, but to them that believe not : but prophesying ferweth not for them that believe not, but for them that believe : containing in it a Preface to that which God now intended to do, in bringing all Nations and Languages to the acknowledgement of him that was hitherto confined to one people, fo that when the Gospel was received, his praises should sound in all kind of Languages. For it is not to be imagined, as if the Gift of Languages that maketh fo much noise in this Epistle, and in the Scriptures elsewhere, confisted merely in speaking in an unknown Tongue, and not in the subject suggested to them by the Spirit to speak. It is plain besides, that it was the praises of God, and those mysteries of the

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the knowledge of God, which those that had the Gift could not reach to of themfelves, that they were moved by the Holy Ghost to expresse in unknown Languages. So it is faid of the Apostles when first they received this Grace, Acts ii. 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And to shew further what matters they uttered, the company affembled fay of them, verf. 7. We do heare them Speak in our tongues the wonderfull works of God. As it is faid of them which were with Cornelius, Acts x.46. They heard them speak with tongues, and magnific God. And upon this ground it is, that Saint Peter expoundeth the paffage of the Prophet Joel, And it shall come to passe in the last dayes, saith God, I will pour cout of my spirit upon all flesh, and your sonnes and your daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams, of the Apostles when they spake in strange Languages. To shew us, that the matters uttered in strange Languages, were the like as the Prophets revealed, the Gift of unknown Tongues over and above. From whence we may perceive the meaning of that which the Apostle hath set down here, verf. 2. For he that fpeaketh in an unknown tongue, speaketh not unto men, but unto God; for noman understandesh him, howbeit in the

the Spirit he Speaketh Mysteries. And again, vers. 4. He that speaketh in an unknown tongue, edifieth himself. Where you have in plain terms, that those things which the Holy Ghost moved men to speak in strange Languages were for the instruction of those that had the Grace, in the mysteries of Gods Kingdome. For this reason the Gift of Languages is compared with that of PROPHEsying throughout this whole xiiii. Chapter of the first to the Coringhians, with intent to regulate the use of both at their religious Asfemblies. So that it feemeth all spirituall Graces are by the Apostle referred to these two kinds, in that difference which he maketh from the beginning, Be zealous of fpirituall Gifts, but rather of PROPHESYING: Where I must allow Beza's Translation to be more exact then that which we use. For where he faith, Znas Te Ta' Trevulating, uarrow 3 "va тедоптейные. it is plain, that Prophefying is of the number of spirituall Graces; and therefore not to be excepted, in opposition to them; as if the Apostle exhorted to study Prophefying rather then spirituall Graces: but as it is translated there, to be zealous of spirituall Graces, but of all spirituall Graces ESPECIALLY of that of Prophelying. Occumenius thus gloffeth the words, 'Ou AAT N रं के की बैत्रेका बंधरोंका प्रवहाज्यती का, में प्रवंशास्त्र में कहा नीय recontriar zaelouaro. But we must not neglect other

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ther Graces, and especially that of Prophesying; to the same sense, which is the true meaning of the words. Now the particulars in regard whereof the Apostle advanceth the Gift of PROPHESYING beyond that of Languages, are thus fet down, verf. 3. Hethat Prophesieth speaketh unto men to edification, and exhortation, and comfort. Tes 38 av spaires, onoiv, escolouer, 2 जयत्व महारे हें लो नां जांता, में जयत्व पार ने तां रहा हे का प्राप्त का тыедоция. This is the glosse of Oecumenius: that is, For, faith he, he edifieth men, and exhorteth them to the Faith, and comforteth them upon the temptations that shall be. Here are then so many limbes of this Grace, and of the work to which it did inable. And Chap. xiii. 2. when he faith, And though I have the Gift of Prophesie, and understand all mysteries, and all knowledge: it should seem by these words, that the knowledge of all Divine mysteries is to be ranged under this Grace. S. Chryfostome there, Ou the neophreian tisnon usνον, άλλα κζ τω υ ξηλοτάτω προφητείαν είπων γάρ, Έλν है पूछ क्रहा क्रानिया, हे क्षानिया, भे संबंधि pusiesa को नियम, भे नवेour The naon. He putteth not down Prophessing alone, but the highest degree of it, for having Said, IF I HAVE PROPHESIE, he addeth, AND KNOVVALL MYSTERIES, AND ALL KNOVV-LEDGE. And whether those particulars which the Apostle here expresseth xii. 8. when he faith, For to one is given by the Spirit the word of wisdome; to another the word of know-

knowledge by the same spirit; whether these, I fay, be of the same nature, limbes of this Gift of Prophefying, and of immediate in spiration or not, is resolved both by the terms which the Apostle useth when he faith, To one is given the word of wisdomeby the SPIRIT to another the word of knowledge by the Same Spirit: for those things which are given by the Spirit are inspirations in this place. And by the consequence of his speech, having said afore, The manifestation of the Spirit is given to every man to profit with: for the manifestation of the Spirit are those Graces by which the presence of the Holy Ghost in the Church was made manifest. And we fee in what particulars the Apostle further specifieth this Grace, in opposition to that of Languages, xiv. 6. Now, Brethren, if I come unto you with Tongues, what shall I profit you, except I shall speak to you, either by REVE-LATION, or by KNOVVLEDGE, or by PROPHE-SYING, or by DOCTRINE. These are all particulars comprised within the compasse of that Grace which the Apostle intendeth to advance beyond that of Languages, and in vers. 1. and elsewhere goeth under the name of Prophesying. And therefore I am apt to think, that in this text the word PROPHES sying standeth in a particular fense, to fignifie foretelling of things to come: As it doth alfo, Chap. xii. 10. For the Apostle having faida

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faid, vers. 8. To one is given the word of wifdome by the Spirit, to another the word of knowledge by the same Spirit (which are both members of the Grace of Prophelying in the latitude of it, as appeareth Chap. xiii. 3. And though I have the Gift of Prophesie, and underfland all my steries and all knowledge) addeth nevertheleffe, verf. 10. To another is given the working of miracles, to another Prophesie; distinguishing the Grace of foretelling things to come, from the wisdome and knowledge inspired by the Holy Ghost, which are all fometimes comprehended under one Grace of Prophefying. But that which the Apostle calleth REVELATION, is without doubt the disclosing of secrets. That I take to be questionlesse, by what we find afterwards, vers. 24, 25. But if all Prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the (ecrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is among you of atruth. S. Chryfoltome here, six is No Toov eigen Dorn med inein, & who Περσικό τό Συσικό φθεγγομθρον, τὸ εἰςελθόντα ακίνου τα ἐπόρομ-त्य केंद्र क्यों के शिवश्वां वह, में में कि त्रहार वह किए में प्रवास का मार्टिंड प्रार्थ मार्टिंड פו על ענמי בונבאוועטב, אל פוז דס על דם מעדה היווסמגל, אל דם BEGENEUT, TENU Jap Toto cheive peixe Neces, ni zenoquatropor. It is not the same for a man to come in, and fee one speaking of Greek, another Persian, as it is to heare the secrets of his own mind, and whether be

he came in to try, with an evil mind, or with a Cound one; and that he hath done this or that, for this is much more terrible and usefull then that. To this purpose he alledgeth Nebuchadnezzars act, falling down before Daniel upon the discovery of his dream, ii. 47. And that under the Old Testament, Revealing of fecrets was a thing required at their Prophets hands , by the way we may perceive, by that which Saul and his Fathers servants did, 1. Sam.ix.6. repairing to Samuel to inquire of his Fathers Asses that were strayed. From whence we must conclude, that this Grace of PROPHESYING, under the New Testament, was of immediate inspiration of the Holy Ghost, to all purposes as under the Old. For you shall find, verf. 30. If Revelation be made to another that sitteth by let the first hold his peace: To shew us, that some were inspired upon the very point of time with the truth of matters in debate at their Assemblies, as was Jehaziell sonne of Zachariah, at the meeting which Josaphat had assembled, 2. Chron. xx. 14. As were those by whom Paul and Barnabas were fent, Acts xiii. 2. And those by whom Timothy was ordained, 1. Tim. iv. 14. And as that Maid at leaft pretended to be, of whom Tertullian De Anima, c. ix. Besides we see how often these Prophets of the New Testament are inspited to foretell things to come. And in rea-Kz fon,

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fon, the Gift of Languages being inspired both for the subject, and the tongue in which it is expressed, it is certain, that the Gift of Prophelying is not contained within humane conceptions. And indeed the Offices specified out of the Apostle of Edifying, Exhorting, Comforting, of Speaking words of wisdome and knowledge of mysteries, may well be referred to that rank of inspirations, whereby a man is moved to speak that which the use of his humane reason inableth him not to conceive, with affurance that the motion is from the Holy Ghost: which kind of inspirations are counted Prophesies even among the Ebrew Doctours, as hath been faid. And in this kind the Exposition of Scripture is not without cause understood under the Gift of Prophefying in this place. The Commentaries intituled to S. Ambrose, Prophetas dicit Interpretes Scripturarum. Sicut enim Propheta futura pradicit, que nesciuntur, ità & bic, dum Scripturarum sensum, qui multis occultus est, manifestat, dicitur PROPHETA-RE. By Prophets he meaneth Expositours of the Scriptures. For as a Prophet foretelleth things to come which are not known; so fuch an one, ma-· nifesting the meaning of the Scripture, which many perceive not , is faid to PROPHESIE. The same is to be found again in him and others divers times, not fo much because the Apostle hath specified here any such part of Pro-

Prophets office, as because the rules which he prescribeth in Prophesying afterwards, from vers. 29. do plainly belong to those that had the Scripture in hand to expound, as shall appear afterwards. Therefore it is plain that these Propheticall inspirations were seen in the Exposition of Scripture, because it is that upon which the Apostles rule proceedeth, vers. 30. If revelation be made to another sitting by, let the first hold his peace: meaning, that he that was expounding the Scripture should give way to him to whom the truth of it was revealed upon the instant of time. But there is formething else besides this belonging to the Gift of Prophefying as well as of Languages. For the Apostle from verf. 14. here, thus writeth: If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitfull. What is it then ? I will pray with my spirit, but I will pray with my under standing also. I will sing with my spirit, and I will fing with under standing also. Else when thou shalt bleffe with the spirit, how shall he that occupieth the place of the unlearned (ay, Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. It is not so clear, how the Apostle here saith, My spirit prayeth, but my under standing is unfruitfull, having said afore, He that speaketh in a tongue edifieth himself. For if he that hath K 3 the

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the Gift profiteth in the understanding of the mysteries which he spirit suggesteth to him in a strange Language, how is his understanding unfruitfull? Therefore S. Chrysostome acknowledging this difficulty, yieldeth, that some of them which had this Grace, understood what they faid, others not : for thus he writeth upon these words, He that Speaketh in a strange Language edifieth himself: Kai mus ear un deder a reger; arra reus mei των ειδόπον α λέγκα, διαλέγεται, ειδόπων μες αυτών, εκ επsummon de eis ereps egeveynew. And how if he know not what he faith? But thus farre be fpeaketh of those that understand what they say, but know not how to expresse it to others. But the words of Theodoret are thus in the Greek of Occumenius, Πνεύμα, το πνωμαπκον χαρισμα λέγα, νουν δ, των σαρήνειαν η έρμηνείαν των λεγομείων. That is, He meaneth by SPIRIT, the Spirituall Grace, but by Understanding, the declaration and interpretation of things that are spoken. By thus expounding the word ros, to fignifie a mean, ing understood, he seemeth to reconcile the text with that afore, without acknowledging that they understood not what they spake in strange Languages. According to which fense o N vous pou arepros to, beareth this interpretation, my meaning is fruitlesse, to wit, to the hearers, not yielding them the fruit required of it: and again, messei gouat to rot, is, I will pray in a meaning understood. Whether the

the words will bear this meaning or not, let men of learning judge: The thing is probable enough, feeing the fault which the Apofile findeth, verf, 17. is not that a mans felf is not edified, but faith he, another is not edified. And if we follow the intent of the Apostle close, it will easily appear, that the purpose of his speech requireth more then that a man himselfshould understand what he speaketh in an unknown tongue, to wit, that his Audience also should understand it. And therefore let who will dispute the proper signification of his words (a thing not so seasonable in this place) fo long as the drift and purpose of the argument guideth and overruleth the sense, when he faith, I will pray and fing with my SPIRIT, I will pray also and Gnewith Understanding, to be this, I will pray and fing by inspiration, but it shall be in a meaning understood, or understandable; according to the words of Theodoret alledged afore, Treoua, to mesuatrido zdesqua xéyes, vir de the ouphrear, if Epunveiar To resoultion. And it followeth thus, Λέγει δε όπ προςήκει τον ετέρα γλώσση διαλερόμου, είτε οπί ζαλιωδία, είτε επί προςευχής, είτε A HAN สัง สมเด็จรอง, กิ อัรออง รัชรอ สอเค้ง มีขอสุเปอง อบของอุงอิง The Sidasrahias raeghaucavedau. Now be faith, It is fit that he that speakethin another tongue, whether finging Pfalmes, or Praying, or Teaching should either interpret himself (and understand what K 4

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what he (aith) for the benefit of his bearers, or that another should do it, that is sufficient to be taken for an Assistant to his Dostrine. The words inclosed are added by Occumenius, defiring to jumble S. Chryfostomes Interpretation and Theodorets into one, which proceed from contrary opinions: for all the rest besides those words is extant in the Latine of Theodoret, who hath delivered the right of the Apostles meaning, That it is requifite for him that speaketh tongues to interpret, supposing that he understandeth what he faith. The same sense is expounded by S. Basil, Reg. Brev. 278. otherwise the nature of this Branch of the Gift of Languages is truly fet down by S. Chryfostome in thefe words, Kai yaip nour to manaide ni zacesua eu mis בסטדב אסאסו עבדם אמידווב. או בעסטדם עולי, או אי אמידום epdepero, ที่ Ti Перобу, ที่ Ti Papaiar pavi euzoulin, vous de in isles to resolution. For of old there were many that had the Grace of Prayer, with that of Language. and they prayed, and the tongue praying spake the Persian or Romane Language, but the mind knew not what was faid. In that he thinketh, that he which had the Gift, understood not what he faid, I have shewed for what cause I leave him afore; but in that he saith. They had a Grace of Praying with that of Languages, as a branch of it, it thall further appear how right he is afterwards. The more I marvell, that the learned Heinfius of late should

should so disguise the meaning of this whole paffage, in expounding that appertenance of this Gift of Languages, whereof the Apostle speaketh here, verf. 13. Wherefore let him that speaketh in an unknown tongue, pray, that he may INTERPRET. The meaning whereof he maketh this: When a man hath spoken in an unknown tongue, let him repeat the fumme of it in his prayer afterwards, and fo interpret his meaning in a known Language. Thefe are some of his words, Siquis ergo, inquit, lingua peregrina usus eft, adjungat preces, quibus antedictainterpretetur. Peregrina enim lingua preces si concipiantur, frustra fit hoc certe, quia non intelliguntur. If a man have used a strange language, saith the Apostle, let bis prayers follow, wherein he may interpret what he faid afore. For if prayer be conceived in an unknown tongue, sure it is to no purpose, being not understood. Thus do men sometimes imploy their wit and learning to make things obscure that are plain enough when they are let alone. But though, as he faith, it is now inuse in divers Churches to recapitulate the Sermon in a prayer after it, yet it concerned him to have shewed us some trace or step of like practice in the writings of the Apostles, or Primitive Christians, if he would have us to believe this to be the meaning of the Apostle. Now the Apostle, as he speaketh of praying, so he speaketh of finging, of blessing, of

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of giving thanks with the Spirit, and with understanding: these are no dependances of that which was preached afore, therefore neither that Praying whereof he speaketh here. For you heard what Theodoret faid afore, "Eite im meggsuzaig, Ate im Januadias, Ate im Solasrania. Whether in praying, or in singing Pfalms, or in Teaching. And you shall see what the Apostle saith afterwards, vers. 26, 27. When ye come together, every one of you hath a Pfalme, hath a Doctrine, bath a Tongue, bath an Interpretation. Let all things be done to edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and let one interpret. Where, as Theodoret hath well expressed his meaning, that all things, as well finging of Psalmes, as teaching matter of Doctrine (and Theodoret had cause to adde Praying, finding it afore, vers. 15.) might be done to the best purpose of edifying, his will is, that what soever is spoken in any of those kinds, in a strange Language, be interpreted by one, whether the same that spoke already, or another that had the Gift to do it. In fine, to make appear that the Apostle when he faith, verf. 13. Let him that fpeaketh in an unknown tongue pray that he may Interpret, intendeth that he should pray for the Gift of Interpreting that which he was inspired to speak in a strange Language, It shall here be declared that the Apostle directeth them to labour

labour after these Graces by their Prayers as well as by their Studies, or what means elfe they could addresse to God for the attaining of them. That which we faw practifed by the Disciples of Prophets, under the Old Testament, that we shall see prescribed by the Apostle under the New, when he faith. 1. Cor. xii. 31. But be zealous of the best Gifts. and I. Cor. xiiii. I. Be Zealous of Spirituall Gifts. and again, Let him that fpeaketh in an unknown tongue, pray that he may Interpret. Where S. Chrylostome, Errai Sa Asinguny er ai-क्रोंड के के में में दिला के द्वाराध्य महद्र्ड प्रश्ने के द्वार क्षान, महत्त्व, क्ये मक देवार हाइबार्किक, में नक हे के जनमिवांक वां मांडम , मार्म. Here he Beweth, that it is in them to receive the Grace. For, LET HIM PRAY, faith he, that is, Let him contribute that which is required at his hands, for if thou ask studiously, thou shalt receive it. When he expoundeth, Let bim pray, to be, Let him contribute what is required from him, he meaneth that Zeal and Study which is spoken of in the other places, of which you have again, verf. 39. Be zealous or studious of Prophesying, and forbid not to Speak with Tongues : and I. Theff. v. 20. Despife not Prophesying. The like you shall find in S. Chrysoftome upon 1. Cor. xii. 31. and the Commentaries under S. Ambrose his name, upon 1. Cor. xiiii. 32. The Spirits of the Prophets are subject to the Prophets. Idcirco dixit subjectus Est Prophetis,ut ingenia accen-

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accenderet hac spe, quod Spiritus conatus adjuvet. Therefore be faith IS subject to THE PROPHETS, to incourage wits, with hope that the Spirit helpeth their endeavours : And by and by he draweth to this purpose the words of the Apostle, For they drank of the spirituall Rock that followed them, and addeth, Hoc est enim subjectum effe, quod est sequi. Ità Spiritus Subjectus dicitur, ut conatus bonos adjuvet, cum perficit. Subjectus enim videtur qui capta alterius perficit. For to be subject, is the same as to follow. So the Spirit is faid to be Subject, because of his help to good endeavours, when he bringeth them to passe. For he that bringeth anothers undertakings to effect, seemeth so be subject. This is not to allow this meaning of the Apostles words, which I shall shew afterwards to be otherwise: but to take notice what impression of this truth they received from the places alledged. And you shall find the same Authours, to let passe others, expounding the Apostles words Rom, xii. 3,6. no otherwife. According as God hath dealt to every man the measure of Faith, and whether Prophesying according to the proportion of Faith. S. Ambrose, Hac ergo datur pro modo accipientis, hoc est, quantum causa exigit propter quam datur. This therefore (that is, Prophefie) is given according to the measure of him that receiveth; that is, as much as the cause requireth, in respect whereof it is bestowed. And S. Chrysostome,

EI 28 में 2 ders हिरोप बेश्ने हम बेन्सेक देश देश का मारे तथा के मारे के किया है। ज्या की रिश्वार्थिक रवादिया पत्र मार्थिक रेजा है है है कि वर्ष मार्थिक onevo miseus auti mposerexter. For though it be a Grace, it is not indifferently poured forth. But taking the measure from them which receive it, floweth upon them, in measure as it findeththe veffel of faith offered. understanding that faith which moveth men to fue to God for fuch Graces, as he faith, pray that he may Interpret. And this is it which the Apostle writeth to Timothy, 1. Tim. iv. 13, 14. Till I come give. attendance to reading, to exhortation, to doctrine, neglect not the Gift that is in thee, which was giventhee by Prophesie, with the laying on of the hands of the Presbytery. And 2. Tim. 1.6. Wherefore I put thee in remembrance that thou stirre up the Gift of God that is in thee, by the putting on of my hands. For in calling it a Gift, he fignifieth an extraordinary Grace of that time: but in willing him to stirre it up, and not to neglect it, he sheweth that it was in him to procure it at Gods hands, by reading, and teaching, and praying, and the like means which he nameth, or nameth not. The true meaning then of the Apostle when he faith, verf. 14, 15, 16, 17. For if I pray in an unknown tongue, my Spirit prayeth, but my understanding is unfruitfull. What is it then? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will fing wish the understanding also: Else wben

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when thou shalt blesse wish the spirit, how shall he that possesset the room of the unlearned say Amen at thy giving of thanks, feeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified: I fay the meaning of this whole passage supposeth that which we began to prove of the Prophets under the Old Testament, that it was part of their Office to compose the praifes of God, and the prayers of their Congregations. For if we take not our marks amisse, we shall see that the strength of our advantage upon these words against the Church of Rome lieth in this, because the Apostle argueth expressely against them, that to shew their Gift of Languages, took vpon them, not onely to utter the mysteries of God in strange Tongues, but also in them to conceive Prayers and Psalmes of Gods praises, in the name and behalf of the Church. This they are defirous to decline if the Apostle would give leave. For that which he faith, vers. 17. ANOTHER is not edified, is as much as we find, verf. v. and verf. xii. that the Church may be edified. and verf.xix. In the Church I had rather speak five words to teach OTHERS. and the Apostle afterwards, vers. 16. What is it then, my brethren, when you come TOGETHER, every one of you hath a Pfalme. And to this purpose it will be very effectual! to observe, That as in the Old Testament, Saul

Saul and his fervant are faid to meet a whole Quire of Prophets Prophefying, and the sonnes of Asaph, Heman and Jeduthun are faid to Prophesie in singing the praises of God which the spirits of Prophets had indited; fo in the New Testament, for the fame cause, it seemeth, that finging the praifes of God, is called Prophefying by the Apostle. For let me ask what the Apostle meaneth when he faith, 1. Cor. xi. 5. Every woman praying or PROPHESYING with her head uncovered : his speech concerning Christian Assemblies, wherein he forbiddeth a woman to speak, 1. Cor. xiiii. 34? Is it that which the Italian Gloffe of Diodati after Beza hath expounded ? It feemeth, faith he, this word is to be taken here, not onely for handling or expounding the Mysteries of the word of God, as Rom. xii. 6. but also for hearing them marking them, meditating upon them while they are proposed of those that have the Charge. This cannot be allowed. Praying is the parties own act, why not PROPHESTING, that standeth in rank with it? The Commentaries under S. Ambrose his name, Prophetari autemest, adventum fore Domini voce Symboli post Orationem effari ; To Prophesie is to pronounce in the words of the Greed, that the Lord shall come. The Creed was pronounced by the whole Congregation, this he thinketh was called Prophesying, because it speaketh of the coming

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coming of Christ which shall be. I bring not this because I allow it, for it is somewhat strange, to make all people Prophets that say their Creed, because one Article of it speaketh of things to come : besides, I do not find that the Creed was from the beginning any part of the Church-Service. But because he faw the true point of the difficulty, that hearing Prophesies was no Prophesying, but it must be something that the Congregation uttereth, as well as in Praying, which the Apostle calleth Prophesying: And what doth the whole Congregation fend forth but Prayers and Pfalmes ? In both thefe, as near as can be, the people bear their part: the whole pack of Prophets Prophefied together, when Saul, and his fervant, and his messengers came, because they all joyned in the Praises of God, Samuel guiding the Quire: when the Spirit of God came on them, they uttered the Praises of God which the Spirit of God fuggested, the rest bearing part in their sense. Isidore Pelusiota, lib.ii. Epist.90. Τας દેν ταις εκκλησίαις φλυαείας καθαπαίσται βελό-μόροι δι τε Kuele επόςολοι, η της ήμων παιδευταί ημπαςάστως ς Αάλλον εν αυταϊς τας γυναϊκας συνετώς συνεχώρησαν. The Apostles of our Lord, and Teachers of our Orders, desirous to suppresse idle talking in Churches, under flandingly permitted women to fing in them. I know there are other Texts of the Apostle, where he speaketh in generall

rall to all persons to sing Psalmes; Ephes. v. 18, 19. Be filled with the (pirit: (peaking to your felves in Pfalmes, & Hymnes, & Spirituall Congs, singing & making melody in your hearts unto God. And Coloff. iii. 6. Teaching and admonishing one another in Psalmes, & Hymnes, and spiritual songs : singing with grace in pure hearts unto God: yet with good right are these words referred to no place but this, because expresse mention of women singing in Assemblies, we find none but here. any man thinketh, that Isidore in those words, reflecteth not upon any thing delivered in writing by the Apostles, but of the custome which the Church received at their It must needs neverthelesse seem the most probable sense of S. Pauls words, which maketh them agree with that cu-Rome, which he faith the Church received from the Apostles. Tertullian de Virg. Velandis, cap. xvii. Quantam autem castigationem merebuntur etiam illa, qua inter Psalmos, vel in quacung, Dei mentione, retect a perseverant? Meritone etiam in oratione ipfa facilime fimbriam, aut villum, aut quodlibet filum cerebro superponunt, & tectas fe opinantur ? But what reproof shall even they deserve, that continue unweiled in singing Psalmes, or in any mention of God? Have they reason in their very Prayers, at their best ease to lay a fringe, or thrumme, or any thred upon the brain, and think themselves veiled.

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weiled: here you have the two particulars of Psalmes and Prayers expressed, which the Apostle calleth Praying and Prophesying. with the reason, of reverence at the mention of God, to inforce his purpose, that they ought not to content themselves with no veil at Pfalmes, or with a flight one at Prayers. And afterwards, Oportet ergo omni tempore & omni loco memores Legis incedere, paratas & instructas ad omnem Dei mentionem. qui si fuerit in pectore cognoscetur & in capite faminarum. It behooves therefore to walk mindfull of this Law, at all times and in all places, ready and provided against all mention of God, who if he be in womens hearts wil be known on their heads; expressing the Apostles reason, Reverence at the mention of God. And as for the Prayers of the Church, we have a fingular passage in the Apostle Rom. viii. 26. to the best of my judgement to be understood to this purpose, And the Spirit also helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit maketh intercession for us, with groanings which cannot be uttered. For what is it, that the Apostle calls the first fruits of the Spirit, vers. 23. there afore, but the flowr & cream of those spirituall Graces, whereof the Apostle writeth all this while to the Corinthians ? And when he faith, we know not what we should pray for as we ought, true it is, we are fufficiently

ently informed, what we are to pray for in the Scripture, but seeing the purpose of the Scripture in generall, is not fo perfectly understood by all persons, much lesse the Exigence of it duly pointed in particular, it is no marvel if we believe, that the inspiration of the holy Ghost, is able far better to inform us, what we are to pray for, even at our Assemblies, when we see the Apostle himself pray for the goad in the flesh to be removed, which God thought not fit to be granted. But when he faith, the Spirit maketh intercession for us, we know first that by the SPIRIT, the Apostle in this subject continually understandeth the Inspirations of it, as hath been observed afore: we know again what endlesse debate & difficulties, the sense of these words breedeth, and what better course have we to end them, then by understanding in these words, the intercessions which the holy Ghost inspireth? And those unutterable groans of the Spirit, whose mind he that fearcheth the heart trieth, verf. 27. and findeth that it maketh intercession for the Saints, according to God, what are they elfe, but those defires, which the Spirit inspireth to them which have the first fruits of it, causing them to groan within themselves, maiting for the adoption, to wit, the redemption of the body, as it went afore verf. 13? For as men inspired were not able to expresse the vehemence of the

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the defires they were inspired with, no more were they able to comprehend the meaning of them, the depth of things inspired, being founded by him alone that inditeth the fame. This exposition is S. Chrysostomes, who hath delivered us the ground of it for Historicall truth, upon the place, telling us, that there was no lesse peculiar an inspiration to pray, at that time, then there was to foretell things to come, to cure difeafes, to do miracles, to speak strange languages. Mera' 3 Turn มัสสมาของ, ที่ง หู อับ หูที่ง หลียเตนล อ หู สมาชิ Пายบีนล อักร์ หาย หู อี σων συμφεοόν των ที่เน็ง ล่ γνοεντες, τα μπ συμφέροντα αίτου μβυ, ९९४ में ६ टेस्स्र भारां वह वं मर्च त्राह, वर्ष मंद्र मा रेड्डिंग वं मर्च प्रकार में इस मा वो मार्ग, में Tisandusinaistus. With all these, saith be, there was also a Grace of Prayer, which was also called A SPIRIT(as the spirit of knowledge, the spirit of wildome, and the like, that is the spirituall Gift of it) and he that had this, prayed for all the multitude. For because, not knowing mamy of those things that are good for us, we desire those that are not, (as here it is faid, We know not what to ask for as we ought) the grace of Prayer came upon some man then, and he stood up to desire in the name of all, that which was good for the Charch in Common, and taught others to do it. And again, o pap rolaums ramagio-שאו אשנות בינים על היאוו אשרמויצנטים, על המאשי השי קבושץμων, πων κατά διάτοιαν τω 3ερ προπηθόντων, τα συμφέροντα नवं ता थार है है में भूष मां महिल्में हैं। भे की बेंस्कर की नवं ह कि की us

un avapipur cuxds. For he that was wouch fafed this Grace, flanding with much compunction, with many groans, fuch as prostrate a man in mind before God, asketh such things as are good for all. Correspondent whereto now is the Deacon, when he offereth to God the prayers for the people. The opinion and relation of this most excellent man at expounding the Scripture, going fo clear with the words of the Apostle, maketh this beyond question with me, to be the meaning of the Apostle. which shall afterwards get still more credit, by the profer which shall be made, of defigning the kind and nature of these Prayers and Thanksgivings, whereof the Apostle speaketh here, to have been the fame that the Church hath practifed in all Ages fince. And, these things fupposed, the meaning of the Apostle in the passage which we are in hand with sufficiently sheweth, that as those which were indowed with the grace of Languages, did not stick to do those things, to utter the praises of God, the prayers and thankfgiving of the people, at their Assemblies, in unknown tongues, to make show of their Gift which he forbiddeth: so those that had the Grace of Prophefying, did and are directed to do the like for the benefit of the Congregation, in all particulars whereof he speaketh. These things thus cleared, give us full affurance of the kindred between these two kinds of Graces,

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Graces, of Languages and Prophefying, by the limbes and branches of the offices expected from both: and that by consequence, all these Propheticall Graces, were of immediate inspiration, as much as that of Languages. which the Apostle coming up to his first purpose in this whole discourse, which was to regulate the use of both kinds of these Graces at their Assemblies, further declareth in recapitulating those Offices of both, vers. 27. which he thinketh fit to remember there. His words are thefe, verf. 26. How is it then brethren: when ye come together, every one of you hath a P falme, bath a doctrine, bath a tonque, hath a revelation, hath an interpretation: Let all things be done to edifying. Tongues and Interpretations of them, it is plain, belong to none but those that have that Grace: Revelations are specified afore to be a kind of Prophefying, but there is no reason to convince that they might not be fuggested in strange languages. Pfalmes it is plain by that weh went afore, were uttered in strange languages, but the Apostle prescribeth to do it in the known tongue, as an office of Prophefying. Of Doctrines the like must be said as of Revelations. In fine, the reason which moves the Apostle to allow speaking in strange tongues in the Church, provided there be one to interpret, because the matters so uttered are for the edifying of it, is enough

enough to prove that the fubstance of things uttered by both Graces, was not unlike; & therefore those rules also, in which the Apostle concludeth, serve to averre the difference and agreement observed between the two kinds of Graces, speaking as they do to two heads, one of Languages, the other of Prophefying. The fumme of them being the fame that was proposed in the beginning of the chapter: for there we reade, defire fpirituall gifts, but rather that ye may Prophesis; and here in the conclusion we reade, vers. 39. covet to Prophesie, and forbid not to speak with Tongues. Commending the one without limitation, permitting the other with a caveat of one to interpret. The fame is the meaning of his rule to the Thessalonians, 1. v. 19, 20. Quench not the Spirit, despise not Prophesying. The one part advising to maintain all spirituall Graces, by allowing the orderly use of them at their affemblies; the other in particular to esteemaright of Prophesying above the rest, which the Apostle expresseth in terms of abatement, charging not to despife it. Before I take in hand the meaning of these rules in particular, be it observed, that these things which were delivered at their affemblies, in the use of both kinds of Graces, were not conceived upon the instant, but ready provided afore: for within these terms the Apostles words will conclude us, when he

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he faith, verf. 26. When ye come together every one of you HATH a Pfalme, &c. which is, that they came provided of what they intended there to declare, as appeareth by that part of the rule that concerneth Prophefying verf. 29, 30. Let the Prophets Speak two or three, and let the other judge: if revelation be made to another that sitteth by , let the first hold his peace. Where the difference is manifest, between that which was fuggested at the instant, and that which was conceived afore. Now whereas the principle upon which the Apoftle proceedeth is the edification of the prople, as he faith, verf. 26. Let all be done to edifying; well are we affured that it was for the edification of the Church, to understand what the Spirit fuggested to them that spake in strange languages, concerning the praises of God and the mysteries of his kingdome. It was for their edification indeed, but not fo much as the knowledge of the Scripture, which confifteth not of Revelation for the time, but is intended for the perpetuall instruction of Gods people. Therefore the Apostles will is, that two or three speak with tongues, and another interpret, not to take up that time which the exposition of Scripture required, verf. 27. S. Ambrose upon those words, Idea ut multum tres & Interpretem illorum,ne occuparent diem Linguis loquentes, & non haberent tempus Propheta disferendi

Scripturas, qui (unt totius Ecclesia illuminatores. Therefore three at the most, and him that interpreteth them, that they should not spend the day in speaking Languages, so that the Prophets which are the inlightners of the whole Church, should not have time to expound the Scriptures. The holy Ghost was dispended among men that were converted to the faith, for their affiftance in understanding the Scriptures, which alwayes was their busines. They began straight, as the use was under the Old Testament, to train others to the same knowledge. The Apostles rule supposeth no lesse, ver.29, 30. Let the Prophets speak two or three, & let the other judge. If revelation be made to one that fitteth by let the first hold his peace. The whole words of S. Ambrose touched afore; Hac Traditio est Synagoge quam nos vult sectari (quia Christianis scribit, sedex Gentibus factis, non ex Judais) ut sedentes disputent, Seniores dignitate in cathedris, sequentes in subselliis, novissimi in pavimento super mattas: Quibus Grevelatum fuerit, dandum locum dicendi precipit, nec despiciendos quia membra Corporis funt: It is a Tradition of the Synagogue which he would have us to follow (for he writeth to Christians, but converted, not from the fews, but from the Gentiles) to dispute sitting, the Eldest in dignity in Chairs, the next on feats, the last on matted floores. To whom if Revelation were made, he commandeth that room to fpeak be allowed,

allowed, not despising them as members of the body. The inspiration of the Holy Ghost was not alwayes present with Prophets. they spake in Exposition of the Scripture. out of that which the Spirit formerly had fuggested. Most like it is that the inspirations of the Holy Ghost should possesse one or other of them which had the Grace, in the time and place of Divine Service: for you faw afore verf. 24. how the revelation of fecrets was wont to be infused upon them at that time when unbelievers came into their Assemblies. If any such thing came to passe, the Apostles will is, though he were of a mean rank among the Disciples of Prophets, he should be allowed to speak. For let no man think that the Apostle here alloweth all members of the Church to fpeak in publick. In that the pretended S. Ambrose seemeth to mistake, admitting those, whom he describeth sitting on the floore, to speak. For he that was inspired, without peradventure, fate not upon the floore, but among the Prophets. The words of the Apostle are generall, when he saith, verf. 31. For ye may all Prophesie one by one, that all may learn, and all may be comforted. But this speech all this while concerneth not the Congregation, but those that have the Gifts of Prophefying and speaking with Languages. And men of Learning know, that gene-

rall words are to be confined to the particular Argument of the speech. Besides, the Apostle hath made the difference himself, when he faith, verf. 16. How shall be that occupieth the room of the unlearned say Amen at thy giving of thanks ? O avanaupar & Tonov To islate, he that fitteth in the place of a private person without Learning, is so named in difference to those that professed themselves Teachers; if he should stand up and teach, this difference which the Apostle maketh would be quite abolished. He forbiddeth a woman to speak in the Church what soever be her Graces, were she one of Philips daughters the Prophetesses, he alloweth not all men to speak, but such whose Graces were known. and difcerned, of whom all the Difcourfe hitherto proceedeth. Now the matter in question is this: It is plain that the Gift of Languages came by immediate inspiration of the Holy Ghost: and it is plain that many particulars of the Gift of Prophefying did likewise, as the foretelling of things to come called Prophessing, vers. 6. the knowledge of mens fecrets, the understanding of the Scripture, and of matters debated upon it, vers. 25. and 30. the Praises of God and the Prayers of the Congregation, which were inspired in strange Languages, as it is faid, vers. 14. My Spirit prayeth, but my understanding is unfruitfull; and therefore were no leffe

lesse inspired to them of whom the Apostle. vers. 15. I will pray and sing with the Spirit, and with understanding. In fine, there is no cause to make doubt, that all the particulars, through this whole Chapter, ranged under the generall Grace of Prophelying, are by him understood to proceed from men indued with immediate inspirations. And therefore the question wil be, What is his meaning in that which followeth, verf. 32. The Spirits of the Prophets are subject to the Prophets; for on the one fide, when he faith, The Spirits of the Prophets, the word Spirits in this fubject hath alwayes fignified inspirations, true or pretended: on the other side, the inspirations of the Holy Ghost are not to be subject, are not to be judged, as ver [. 29. though it be by Prophets. The meaning of these words give me leave thus to debate. S. Ambrose thinketh, that when it is said, The Spirits of the Prophets are subject to the Prophets, a reason is given for the Rule which commandeth to fpeak by turns, and to give way to him that is inspired upon the instant, vers. 29, and 30. to shew that this they might well do, because they were not so inspired by the Holy Ghost, as to be transported to speak whether they would or not, but that it was in them to moderate, as it was in them to procure the influence of it, according to his words produced afore. In this sense, the Spirits

Spirits of Prophets are subject to the Prophets themselves. But though we grant, that mens particular indeavours were means to attain the Grace of immediate inspirations, as was proved, yet we are not therefore bound to grant, that is was in them to be inspired at their pleasure. In the Old Testament it is faid, That the Spirit of the Lord CAME upon Saul and his fervants : and Jer. xlii. 7. After ten dayes the word of the Lord CAME to feremiah, having undertaken to pray for the revealing of the will of God to them before: from whence the Ebrew Doctours collect, that he could not obtain the Grace in the mean time: Maimoni Fundam. Legis viii. 5. and the late Annotations there. Besides, this sense is impertinent to the Apostles purpose; who when he faith, verf. 29. Let the Prophets fpeak two or three, and let the others judge, speaketh of things brought from home, and conceived afore the time of meeting, as you may fee verf. 26. When you come together every one of you hath a Pfalme, and fo forth. But when he faith, vers. 30. If revelation be made to another as he sitteth, let the first bold his peace, he speaketh of that which is inspired at the instant of time. And therefore it feemeth more reasonable to conceive, that the Apostle, when he faith, vers. 3 1. ye may all Prophesie one by one, rendereth a reason for what he had said in commanding them to speak by turns, that 211

all might contribute to the edification of the Church, as it followeth there, That all may learn, and all may be comforted: But when he addeth, And the Spirits of the Prophets are Subject to the Prophets, he rendereth a reason for what he said in commanding the other to judge, because if some should not yield to the judgement of others, the confusion and unquietnesse ensuing hereupon might be imputed to the Ordinance of God. Theodoret, after S. Chryfostome ; Ità fesus subjiciebatur Most, ità Elizaus Elia,ità ipsi Elizao multitudo Prophetarum, ità ip si Apostolo Timotheus & Titus & reliqui. So was fosue subject to Moses, so Elizeus to Elias, so anumber of Prophets to Elizeus, so Timotheus, Titus, and the rest, to the Apostle. And this sense Calvine embraceth. According to which, the judgement whereof the Apostle speaketh, if we conceive it to concern immediate inspirations, must not be understood to call them to account, as for the truth of that which the Holy Ghost inditeth, but to confift in judging the meaning and consequence of things inspired, which even the persons from whom they came, though not ignorant throughout, as not bereft of their fenses and understanding in Prophesying, yet were not able themselves to found to the bottome. Do we not see the Prophet Daniel, ix.2. studying about the feventy years which the Pro-

Prophet Jeremiah had foretold, for the defolations of Jerusalem, whereupon he prayeth and obtaineth the Revelation of the feventy weeks? And the Apostle, 1. Pet. i. 10,11. expressely affirmeth that the ancient Prophets, who Prophefied of Salvation by Christ, searched and enquired diligently about it, and the time of it, whereof the Spirit within them Prophesied. And to shew that it was no otherwise with them that were endued with like spiritual Graces under the New Testament, it is to be observed with what earnest obtestations the Apostle dealeth with the Thessalonians, 2. Ep.ii. 1, 2. not to be troubled as if the day of Christ were at hand, either by Spirit, or by word, or by letter as from us. For if the Spirit spake it, how are they otherwise to be perswaded? Is it because the Apostle speaketh of pretended inspirations? So it is said indeed, but them he had instructed them to discern, 1. Theff. v. 21. How then shall we think that the Apostle beseecheth them not to be moved with that which the Spirit spake, but as it might be a meaning collected out of words fpoken by fome man that had fuch Graces ? And therefore in 1. Tim. iii. 1. the Apostle thus writeth, Τὸ ή Πιεῦμα ρητώς λέγη, The Spirit Speaketh EXPRESSELY, faith the Apostle, making that a different thing from the meaning apprehended, or collected from things which

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the Spirit spake. And to my apprehension we have an eminent instance hereof in the Apostle himself, who having had a Revelation, Acts xix. by which he purposed in the Spirit when he had paffed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there , I must also see Rome ; under this resolution writeth to the Romanes in that Epiftle, dated not long after-Wards, xv. 23. That he had now no place in these parts: and to the Elders of Ephesus not long after that thus speaketh, Acts xx.25. I know that ye all among whom I have gone, preaching the kingdome of God, shall see my face no more. All which neverthelesse, being afterwards at Rome, he writeth to the Philippians from thence, ii. 24. That he hopeth to come to them shortly. And to Philemon, in the parts of Asia, about the same time, vers. 22. To prepare him a lodging, as hoping to be granted to them through their prayers : Things which can no wayes stand with that which he had written afore, that he had no longer place in those parts; and that the Ephesians should see him no more : and all this, no more inconvenience in the Apostle then this, that upon his Revelation he conceived God had appointed that, which afterwards upon the successe of his affairs, he was in hope would come to passe otherwise: Nor more inconvenience that this should be rela-

ted in Scripture, then that the speeches of Jobs friends should have a place in it, of whom it is faid, They have not spoken aright of me as my fervant fob hath done. Thus then, when the Apostle willeth the others to judge of that which two or three Prophets shall fay, as he appointeth at their meetings, his meaning is, not onely of that which by the way of common reason and ordinary skill shall be faid in Exposition of the Scripture; but even those things which are spoken by inspiration, which he calleth the Spirits of the Prophets, he will have subject to the Judgement of the Prophets, fo farre as concerneth the meaning and consequence of them, to be measured by the rest of the Scriptures. And to this purpose it seemeth he ordereth the use of those spirituall Graces which are poured upon this Church of Corinth in fuch abundance, that it was hard to find a course for all of them to imploy their Gifts fo, that all might have opportunity by turns, if not at the same meeting, to use their Grace in Prophefying, that the Church might be edified by it; and that others might by the Gift, of discerning spirits judge the meaning of those things that were spoken by the Spirit, fo that the Church might receive no fuch offense, as that which the Thessalonians did, in conceiving from things that were spoken by the Spirit, that the day of the Lord was

at hand at that time. Though it is neverthelesse to be thought that this course, of speaking by many at the fame Assembly, was practifed in the Synagogue, especially when divers Scribes and Doctours were present; as also some traces of the same custome have continued in the practice of the Church. Bezaexpounding the words of the Apostle, 1. Cor. xi.8. Therefore ought a woman to have power over her head because of the Angels, to be meant of the Ministers of Churches: Viitur autem plurali numero, quod in maxima donorum Dei abundantia, non tantum apud Corinthios, ut apparet infra xiv. 39. fed etiam olim aliis in Ecclesius, non unus folus, sed etiam bini & terni in cœtibus facris fermonem haberent, ut de praclaris aliis donis taceam, de quibus noster Apostolus infrà xiv. 26. Qued etiam liquet ex Tertulliani Apologetico, & quibusdam in Antiochena Ecclesia Chrysostomi Homiliis : Now he speaketh in the plurall number , because for the abundance of Gods Graces, not onely amongst the Corinthians, as appeareth beneath, xiv. 39. but also in other Churches of old time, not one alone, but two or three spake at religious Assemblies. Which also appeareth by Tertulians Apologetick, and some Homilies of Chrysostome in the Church of Antiochia. Tertull. Apolog. c. 39. Certe fidem fanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam praceptorum nihilominus inculcationibus denfa-

mus. Ibidem etiam exhortationes, castigationes, & censura divina: Certainly with these holy words we nourish faith, we erect our hope, we faften our confidence; as much we compact our discipline, repeating the rules of it. There also exhortations, reproofs, and the censure of God: fpeaking of reading and expounding the Scriptures in their Affemblies. Whether or no these be the words which he meaneth I know not; I find nothing else in that book to the purpose. But it is clear which he saith of S. Chryfostome. In Ferrarius De ritu Concionum, ii. 40. you shall find the passages of his Homilies marked, in which he fignifieth, that the Bishop was to preach when he had done. And in one passage related out of him in Baronius, Ann.lvii. n. 160. he testifieth in expresse terms, that this custome of the Church was but a figure and monument of those Graces which had flourished in the Primitive. Adding further, that when the Preacher bleffed, or, as they call it, faluted the people at his beginning with these or the like words, The Lord be with you, the people answering, as the fashion was (which yet remaineth in one place of our Service) And with thy Spirit, the meaning of this answer had reference to the Spirituall inspired Grace, out of which they were known to speak, at the beginning. Gregory Nissene, Med the laufe xelestorias, Ne igitur longius vobis,

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fratres, sermonis exordium protrahamus, cum mirificis corum qui ante nos dixerunt orationibus operam dederitis. Therefore, brethren, not to draw you out the beginning of my speech too much in length, having taken pains to heare the admirable Sermons of those that have spoken before me. But of all the rest the book called the Constitutions of the Apostles most in particular, 11. 5 1. Καὶ έξης જિલ્લા λείτωσαν δι πρεσθύτεροι τον λαον, ο જ્વા में દ વહા τουν, αλλά μι απαντες, મેં τελευ α 🛈 जारे प्रकार ο επίσκοπ Φ, ως εοικα χυζερνήτη. Then, faith he(when the Gospel is read) let the Presbyters exhort the people one by one, not all at once, and after all the Bishop, as it is fitting for the Master to do. For here you fee how the Order of the Apostle was sometimes practised in the Church, when the Bishop preached in the last place, after one or more of the Presbyters.

CHAP. VI.

The parts of that work of Gods Service for which Christians assemble. Psalmes of Gods praises part of the substance of it. The ground and efficacie of Common Prayers. Reading the Scriptures a substantial part of Publick Service. The necessity and excellence of Preaching, for expounding the Scriptures. The Eucharist the chief part of Publick Service. The Apo-

Apostles Rule, of Order and Comelinesse. The force of Custome in preserving Order, and of Reason injudging of Gomelinesse. All pratice of the Primitive Church prescribeth not to us. Correspondence with it necessary. The Practice of it, in the point in hand, of what advantage. Order of Publick Service, a Law of Christian Kingdomes. Direction of Ministers of the Church requisite. The Obligation of it. Agreement of the chief Reformers.

Hus farre then have we travelled in the I first part of our businesse propounded, inquiring the Apostles meaning in this whole discourse, intended to regulate the use of spirituall Graces proper to that time, in their Assemblies, by comparing the particulars of it, with that which is found remembred in the Scriptures to the like purpose. How wide foever these things may be thought from my intent, as having nothing to do with the particulars, which the Apostle here ordereth, to me it shall seem a great gain, for the pains bestowed here, that from hence we may collect the substance of those things which are to be done at the Religious Affemblies of Christians, the particulars of that work for which we Assemble our felves; which are no other according to the Apostle then our Common Service expres-

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feth, in the entrance to it, To fet forth his moft worthy Praife, to heare his most holy Word, (which must be understood according to the purpose and opportunities of severall Asfemblies, either read or expounded, as the meaning of it hath alwayes been declared by practice) and to ask those things which be requifire and necessary, as well for the body, as the foul. The same hath Tertullian expressed to have been the bufineffe of the Primitive Christians at their Assemblies. De Anim.c.ix. Jam verò, prout Scriptura leguntur, aut Pfalme canuntur, aut Adlocutiones proferuntur, aut Petitiones delegatur, ità inde materia visionibus subministrantur. Now, as the Scriptures are read, or Pfalmes Sung, or Exhortations produced, or Prayers preferred, fo is matter ministred to her visions. In his Apologetick, c. 39. and in Justine Martyr his fecond Apologie, where they describe to the Powers of the Empire what the Christians did at their Assemblies, of singing Psalmes there is no remembrance, the rest are the fame particulars. There can be no question made that their practice was derived from the Apostles, when we consider how much this Discourse of the Apostle inferreth, in which we have feen the Pfalmes and the Prayers which those that were indued with spirituall Graces composed and conceived on the behalf of the Church, as hath been shewed: where neverthelesse he hath

hath expressed the part that particular perfons bear, when he faith, Every man or woman Praying or Prophesing, that is, finging of Pfalmes, as hath been declared afore. In like fort, whatfoever Rules he giveth to order the course of Prophesying among them, proceed from supposition of reading the Scriptures afore, to the Exposition whereof he willeth them to contribute the fruit of their Graces. And this in the first place I make account to be gained without contradiction from this Discourse of the Apostle, That all these are substantiall parts of that work, for which we go to Church; all of them Principals, none of them accessories in it. The fetting forth of Gods praises in Psalmes of Thanksgiving you shall see to be that part of morall and perpetuall Service, the Order whereof is most particularly remembred in the Old Testament in Solomons Temple. As the Sacrifice was burning upon the Altar, and the Wine-offering pouring out on it, and the Priests blowing with the Trumpets in the Court of the Sanctuary, which was their Ceremonialland Figurative Service, in the mean time, the Levites stood upon their Pulpits in the outer Courts where the men or women of Israel were licenced to come, finging the Pfalmes of Gods praifes. Times of their Assemblies were prescribed by the Law of Moses, as you have seen, but no Order M 4

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der for any particular work of spirituall Service to be performed at them, is there reinembred. Not to make a doubt that other Offices were frequented, together with the Exposition of the Law, as the custome and opportunitieserved; but to shew, that the Pfalmes of Gods praises, for the ordinary daily practice whereof fuch expresse Order was taken and remembred, must by no means be reckoned of the by, but of the main of Gods Publick Service. And if we should go further to shew that this was no personall fervice of the Levites alone, but of the whole congregation of Gods people affembled there; and that it is so acceptable with God in this regard, because his praise appeareth more glorious, when his people joyn together in setting it forth, we might produce a great part of the book of Pfalmes, wherein David and other persons inspired by the Holy Ghost have either expressed, or stirred up the affections of the whole congregation to that work, and recommended the Service of God which it yieldeth. Pfalm. xxxiv.3. 0 magnifie the Lord with me, and let us exalt his name TOGETHER.CXlix. 1.0 finguntothe Lord a new fong, and his praise in the congrega-TION of the Saints. IXXXIV. 4. Bleffed are they that dwell in thine house, they will be still praising thee. He commendeth the condition of Priests and Levites, but he desireth as farre

as he can to make it his own, cxvii. when he fingeth, o praise God all ye People, praise him all ye Nations. The Apostle sheweth us that this is accomplished when the Gentiles submit themselves to the Church, Rom.xv. 11. and so is all the rest of like nature, Pfalm.c.4. O go your way into his gates with Thank (giving, and into his courts with Praise, be thankfull unto him and bleffe his Name. But shall we believe that thefe things are accomplished in merely believing the Gospel, or in serving him according to it, as they are required to doin the Scriptures that forefaw it? In fine, S. Augustine hath instructed us, that the Pfalmes are to be understood in the person of David, or him that composed them by the Holy Ghost, in the first place; but afterwards, they belong to the person of Christ first, and then to his mysticall body the Church: So, whatfoever is there read in the fingular number, hath the last refort of the meaning in the congregation of Gods people: But those things that are couched in the plurall number there cannot properly be understood to proceed from particular persons; every Praise ye, every Hallelujah is owned of none but Assemblies. Besides, it expresseth to us the interesse which the honour of God hath in every thing of this nature that is publick. Could it be supposed, that the same thing were done, the same praises yielded to God

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God by each man in private, which all men yield him in common, there is no Christian that is fenfible of the body of Christ, and the fellowship of all members of it, could think thefe to be both one to Gods Service, because the Spirit that maketh this body one, requireth of each member of it a particular influence in the common Office. Hearts indued with feverall Graces to God, are like feverall voices to the eare. But we are farre from supposing this: Many men may think that they need not go to Church for those Offices which they do at home : But they ought to think what the common fort of Christians might do, if Assemblies were not held: As the matter is, the Service which the best are able to yield unto God, is much improved by joyning with the rest of his members, but should we not Assemble for that purpose, the hearts of plain simple members, which now are most acceptable to God, would be able to move little in this work, the Order of the Congregation not guiding them in it. Last of all, be it considered that this is the imployment of the other world: when mens desires are all satisfied, and all the subject of prayers possessed, the Angels, the Elders about the Throne of God, and all the people of Jews and Gentiles which encompasse it, Revel. vii. 9. cease not to joyn in the praises of God, when the Church

Church is become perfectly one. As for the Prayers of Christian Assemblies, we know upon what Patent they stand. Matth. xviii. 19,20. Again I say unto you, that if two of you shall agree on earth as touching any thing they Shall ask, it shall be done for them of my Father which is in beaven. For where two or three are gathered together in my Name, there am I in the midst of them. And we know that all Service of God at that time had reference to the Temple at Jerusalem, which reference our Lord abrogateth in his speech with the Samaritane, John iv. 21, 23. Substituting the worship of God in Spirit and Truth, in stead of the Ceremoniall worship of the Temple, upon which all depended at that time. We must know further, that by the Rules of the Synagogue, under ten that are of years there is no Congregation. Before that number of fuch as are come to years be prefent, they go not to Prayers: But our Lord, intending to free his Church of all Rules that might abridge the Priviledges of it, knowing that occasions might fall out to diminish the number of his people that defired to Assemble, affureth them of his presence in the midst of them, where the least number agree in the things which they defire at his hands. But if the reason of his presence among them be their agreement in their defires, then two or three that agree in their defires, with opposition

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tion to the rest of the Congregation, shall not be heard; but if they agree with the Congregation, then must they, & will they, Assemble with it to obtain their defires at Gods hands. The Apostle, 1. Tim. ii. 8. I will therefore, faith he, that men pray every where, lifting up pure hands without wrath or difputing. Beza there, His verbis tollitur Hierosolymitani Templi circumstantia legalis : Et ista respondent verbis Mal. i. 2. Foan. iv. 21. Omnem tamen locum intellige sacris cætibus destinatum. Agit enim Paulus de publicis precibus in communi conventu, ut in toto orbe terrarum pura hac sacrificia Deo offerantur, de quibus apud Malachiam agitur. These words, in every place, take away the legall circumstance of the Temple at ferusalem. And this agreeth with thewords Mal. i. 2. Joan. iv. 21. Bus under-stand every place, of such as are appointed for holy Assemblies. For Paul speaketh of Common Prayers at publick meetings, that those pure sacrifices, of which the Prophet Malachi Speaketh, be offered to God all over the world. When the Apostle forbiddeth wrath, and disputing in their Prayers, it is plain enough his meaning is of their Assemblies, the fruit whereof he would not have intercepted through their diffentions. A strange thing that men should so forget the Communion of Saints, as to think of the Publick Prayers of the Church no otherwise, then of those which they, know.

know they can make at home: As who should say that the incense of the Temple which the Pfalme speaketh of, cxli.2. Let my Prayer be directed before thee as the incenfe, made no other perfume, then the spices would do were they burnt one by one. Coimus ad Deum ut quasi manufactà precationibus ambiamus. Hac vis Deo grata est Tertull. Apologet.c. 39. We make a riot upon God, as if we (ned by strong hand with our Prayers. This violence is welcome to God. He that is earnestly defirous to obtain those things which the Church prayeth for at Gods hands, will think his pains well bestowed to joyn so much strength to his suir, as the favour of the Congregation with God affords. The Jews have an opinion that the Prayers of the Congregation are alwayes heard: not so the Prayers of particular persons in private. Maimoni of Prayer c.viii. num. 1. They have deserved to void the truth of this opinion, as for the favourable part of it, but the promise of our Lord hath inlarged it to us. Again, And alwayes, faith he, let a man go morning and evening to the Synagogue, for his prayer is not heard alwayes but in the Synagogue: and he that dwelleth in a city where there is a Synagogue and prayeth not there with the Congregation, this is he that is called a BAD NEIGHBOUR. Well may he be called a Bad Neighbour that will not lend his neighbours

bours prayers the strength of his own; but himself findeth the fruit of his own bad neighbour-hood, when his own prayers want the affiftance of his neighbours. The Church is one in faith, and one in love, to this purpose, that all that hold the unitie of it, may find the strength of the whole, in the effect of their own prayers. This is that one shoulder, and that one lip of the Prophet Zephaniah, one shoulder to croud into Gods fervice, one lip to praise him with. This is that Mountain of God in the Prophet Isaiah, unto which he foretelleth that all nations should flow: whereupon the Rule of the Jews is, to runne to the Synagogue, but to come eafily from thence, Maimoni c. viii, n. 2. 111 [TIZO] And we are commanded to run to the Synagogue. As it is Said, Hof. vi. 3. AND VVE SHALL KNOVV, WE SHALL DRIVE on to knovy the Lord. Neither is it to be thought, that the publick fervice of the Church can stand without reading the Scriptures, how easie soever some men imagine it is to do it at home. First, from the beginning of Morall and not Ceremoniall fervice in Synagogues, it hath appeared, that it was wont to be read there as the subject for those speeches that followed for the exposition of it: we know we have the Law of Mofes distinguished into divisions, answerable to the number of weeks in the year, that it might

might begin and end with it: and you shall find afterwards an Order of reading the Law in publick as ancient as Nehemiahs time. The lessons of the Prophets, correfpondent to these, how ancient soever they be (Elias the Levite deriveth them from the time of Antiochus Epiphanes, as if the Jews began to practife them, when he had forbidden them to reade the Law of Moses) we know our Lord Christ took one of them for the subject of his fermon at Nazareth, as his Apostle stood up at Antiochia after the reading of the Law and the Prophets. Certain it is, that from hence hath been continued the custome of Lessons of the Old and New Testament in the Church to the same purpose. Justin Martyr in his second Apology. דה דעם אוצ אבשם נטלים שנובףם, שמיד שי אבן שלא הו שיףשל קנפיטים דשי לאו דם שנדם שעיצאנטפוג או יצד מו, אן דמ מודסעיותנטינט עמדם דמי Αποςύλων, κ' τα συγ Γράμματα το Προφητών αναμνώσκεται עוב בון בען אשף בי לודם ממשם עולים דיול מעמודם סעטידין, ב שביבים ב לומ אלים א דונו ויו שנה ביות און הפלא אחוי להן דשי אמאשי דצדעטן נונווןoras misira. On the day called Sunday all that abide in towns or the countreys about meet in one place, and the records of the Apostles, or the writings of the Prophets are read, as far as occasion ferveth. Then the Reader having done, the President in a speech instructeth, and exhorteth to the imitation of such excellent things. The words have a place here, because the Authour is so ancient: otherwise the matter

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is plain enough, were it but from that we had in the Constitutions of the Apostles, for no question the custome hath been very generall, to begin the fermon when the Lessons of the Epiftles and Gospels were done. And hereupon it is that Preachers, among the Latine Church writers, are called Tractatores, and Tracture, to preach, and S. Augustines exposition upon S. John is called Tractatus, because it was preached to the people. All this, because they handled the Scriptures which were read. And Optatus charging the Donatiffs and Parmenians, that their fashion was to leave the exposition of their Texts, the Lessons read, to fall on railing upon the Catholicks, lib. iv. Nullus vestrum qui non alind initiet, alind explicet: Lectiones Dominicas incipitis, & Tractatus vestros ad injurias nostras explicatis: Profertis Evangelium & facitis absenti fratri convicium. There is none of you, faith he, but beginneth one thing and expoundesh another: Te begin with the Lessons of the Lord, but ye pursue your Tractates to our wrong: Te produce the Gospel, but ye revile your brother in his absence. Hereupon the name of Tractatores standeth sometime in opposition to Canonici & Authentici; to preserve the dif-ference between the authority of Scripture, and what soever words it is expounded with. A difference not to be smothered between the Scripture and the best exposition of it that

that a man can imagine. There is one thing that hindereth the effect of the Scripture when it is read, that is, because it is not understood. Thereupon cometh the office of Preaching in the Church, to expound the word of God; and that which is preached hath the force and virtue of the Word of God, because the Word of God is not the letters and fyllables, but the fenfe and meaning of the Scriptures. But all men are capable more or leffe of understanding the Scriptures as they are read: And no man understandeth them so well, but may improve by hearing them read in the Church. Let those that slight this part of the Churchfervice take order first, that all Congregations shall be perfect in the knowledge of the Scriptures. And yet were that come to passe, we must not give way to leave it out: The better they are acquainted with it, the more shall they improve in the understanding of ir, by hearing it repeated. But so farre as it is understood, it is a thing strange and admirable, that any man living should imagine, that the effect thereof, in inlightning the mind, or converting the heart, is leffe when. it is read, then when it is expounded out of the pulpit. The one the word of God, as the holy Ghost inspired it, the other no lesse, so farre as it departeth not from that which is written, but alwayes subject, so long as man

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is subject to errour and mistake, to depart from it. And when this precious wine is once dashed with the water of humane apprehensions, it is no offense to me that it is still called the Word of God; for so it should be, and so it is presumed to be, till it appear otherwise: but it will concern every man to look about him, that he pin not on God his own infirmities. As for the necessity and excellence of preaching, let all them that are most affected to it examine their reasons, and they shall not ascribe more to it, then here shall be done. Here, if any where, that difference hath place, which Divines make of things necessary to salvation: some as means, without which it cannot be had in any case; others as things commanded to be done, without which it is not to be had for those that are under that Command and do them not. He that in his ripe years hath learned for much of the Christian faith, as to be informed in the means of our reconcilement to God, and that condition of life which it requireth, believing the one, and fubmitting to the other, and defiring his baptisme in consequence: As he that was baptized an infant, and when he cometh to years of knowledge doeth the like, as it concerneth his case to do, what wanteth such a man to fet him in the state of Salvation, that can be counted necessary MEAN's of it? what should hinder

hinder him with old Simeon to fing his Nunc dimittis, should it please God to take him in that estate? But because that condition of life, which Christians undertake, professeth to do all things out of obedience to the will of God, and with intention of his honour and service, therefore those things which in the latitude of their kind and nature are necessary but as things commanded to be done, become necessary as means of Salvation, to those that are under that command. He that by his own fault is ignorant of that which it concerneth him to believe or to do for the discharge of his profession to God: He that suffereth himself to be abused, to be diverted and led aside by the deceits of the world, and his corrupt inclinations, for want of that warning and advise, whereof God appointeth him the means : he must needs fail of his profession to God, in fulfilling whereof the means of falvation confifteth: but he must take it upon his own account. that he faileth of it. Upon these considerations, we are to value the necessitie of Preaching, in respect of particular persons. Upon these considerations we are to value, how much it must needs concern all Christian Common-wealths, to furnish the means; all Christian Churches, to take order that it may be done. As the means to bring men to know, as the means to move men to imbrace those means, without which they cannot be faved: As the means to inftruct them more and more, to guide them from time to time, in a straight course both of their judgement and doings. These considerations notwithstanding, if the question be made, Which is the chief work for which Christians Asfemble, to heare the Scriptures expounded by Preaching, or to ferve God in their Prayers; There is a visible advantage due to this latter, because it is a means nearer the end of both. It cannot be denied that all Preaching is to the purpose of informing the mind, or moving the heart to defire that which is good indeed: But Prayer being the actuall defire of it, is the exercise of the means which God ordaineth to procure it. But otherwise, if we compare the work of Ministring the Pray. ers of the Church, wth that of Ministring the Doctrine of the Scripture, upon the confiderations premised, it must be affirmed, that Preaching is the chief work which the Ministers of the Church from their office are able to contribute towards the publick fervice of God. Because the other part of it may be Ministred to the same purpose by men of common sense, whereas this requireth those personall abilities which all men have not. For one may be the mouth of the Congregation in Prayer, to as good purpose in all regards, in following a prescript form, exercifing his wit and understanding about

bout it, (suppose this for the present which shall be proved afterwards) and therefore we see in the Primitive Church, most parts of the Service were referred to inferiour Ministers. They had fuch as read the Lessons, fuch as fung the Pfalmes, and a great part of the Prayers were done by Deacons. though many men are fo eager to have all Ministers to be the mouth of the Congregation in conceiving Prayers at the instant; yet no man shall perswade me that their meaning is, to place the best of their performance, either in the conceptions or in the language wherein they expresse the desires thereof to God, for these sure make no difference to him, so their be no offense. The best they can contribute is the devotion of the heart which they pray with, wherein they are but one of the Congregation: the meanest of it may bring as good as they are able to do. But in Preaching, a mans knowledge in the Scriptures, his abilities to expresse his knowledge to the capacitie of his Audience, his discretion in addressing it to their particular without offense will either be seen, or misfed. And therefore, who oever commendeth the price and value of the work, for due reasons, must needs call to mind how difficult it is. For he that cometh to expound the Scripture to the people, must understand it aright before he cometh to expound it, and that understanding cometh not in these dayes

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by the immediate inspiration of the Spirit, but is allotted to humane indeavours, in these that in the fear of God take pains about the means which he hath provided for it. And in delivering no more then a mans knowledge, there fall out many times thefe failings, weh like Eli's fonnes may make the Offering of God to be loathed, and the Ministrie of God contemptible. And though all Scripture, as faith the Apostle, 1. Tim.iii. 15.is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousnesse, yet may all this be so unseasonably ministred, that the effect may prove offense, though the end be amendment. It cannot be faid with justice, that this truth is acknowledged here, to abate the esteem of this work, which tendeth indeed to inhance the diligence of them which do it. But this must be averred, that unlesse men and abilities be provided for the work, as well as the work for them, it may prove a fword in a blind mans hand, to wound the Church as well as the enemies of it. Though all that hitherto hath been faid, to the nature and use of those particulars of Publick service, pretendeth to shew no more but this, that they are all principals and substantials, no accessories in it. That the praise of God in Psalmes, the reading of the Scriptures, is not, by the nature of the work, and the Primitive Custome of the Church,

Church, to while out the time till the Congregation be affembled: That the prayers of the Church, are not in the main intent of them, to usher in the Sermon, or to leave impression of it in mens minds afterwards, but for the procuring of all necessaries of the Congregation, and each particular of it, fo farre as generall order can comprise. Hitherto hath nothing been said of the chief part of Publick Service among Christians, that is, of Celebrating and receiving the Lords Supper : the Eucharist, which from the beginning of the Profession and Name of Christians, was frequented as the chief part of Publick Service in most of their Affemblies, now, because it is not of such continuall use, is not mentioned among the rest, at the beginning of our Service. For the present I presse no more but the words of the Apostle, as they seem to be expounded by a passage of Ignatius, to shew what effect the prayers of the Congregation have in the Confecration of that Sacrament, and the effect of it. For it is a fearfull word of the Apostle, 1. Cor. xi. 20,21. where having charged the divisions among them, to be the cause that their Assemblies were not for the better but for the worse, he proceedeth thus, When ye come together therefore into one place, this is not to eat the Lords Supper: For in eating every one taketh before other his own supper: and

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and one is hungry, and another is drunken. It is plain it was the Lords Supper they intended to celebrate, therefore, if they received it not through their own fault, it must needs be facriledge on their hands. The fault is plain enough, as well neglect of the Congregation, out of the schismes that were among them, as their excesse in particular. Take the words of Ignatius to expound the Apostle, they are the words of one that drank at his fpring, and spake to the same purpose, Epist. ad Ephes. Mudais anavado sav un ne coros 3 าร Suoragueis, ชางุร บระคุยโาณ าอง ลีคาะ าอง อะร. Let no man be deceived, if a man be not within the Altar, he cometh short of the bread of God. He that is within the Altar, with Ignatius, is he that communicateth with the Church: in imitation of those under the Law that feasted upon the reliques of Peace-offerings, to which the Love-feafts of Christians used with the Eucharist, practifed correspondence. There was one Altar from whence all men communicated of those Sacrifices: which those that forsake, saith Ignatius, may take upon them to celebrate the Eucharist, but the bread they receive is not the Lords, it is profane. To the same purpose, Ep. ad Smyrn. Excirn Belaia duzaeisia nyciau n เลช าอง อิรัเธนอทอง ซีฮล, ที่ ผู้ ลัง ะันยิง @ อัการpiny. Let that be counted a firm Eucharist which is heldunder the Bishop, or him to whom he committeth it. The

The celebration of the Eucharist is not found, nor effectuall but under the Bishop, that is, in the unitie of the Church, therefore facriledge in them that attempt it. His reafon is to our purpose, for if the prayer of one or two have that force, faith he, that God standeth in the midst of them, how much more shall the Prayer wherein the Bishop and Church agreeth prevail: That Prayer wherein they agree prevaileth to make the Sacrament the bread of God, to them that agree in it, therefore that, wherein they agree not leaveth it as it was no bread of God, but the subject of their Sacriledge. If this be not enough to inforce the virtue of publick Prayers, nothing will ferve the turn. It is the agreement of the Congregation in their Prayers, that maketh the Elements, the Supper of the Lord with S. Paul; the bread of God with Ignatius, to them that agree: those that agree not fail of the Grace, fail not of committing facriledge. Having thus farre derived the substance of that which is to be done at Christian Assemblies, from the practice of the Apostles themselves, and after them of the Primitive Christians, it will be requisite before we go further, upon the president of their practice, to confider the weight and extent of the reafors, upon which the Apostle proceedeth, in ordering the manner of performing the particu-

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particulars, whereof hitherto hath been faid among the Corinthians: The chief whereof is the edification of Gods people, upon which he pitcheth the issue of his foregoing dispute, vers. 26. which may seem to extend no further then the information of the mind and understanding, in matters of Religion belonging to knowledge; because the speech of the Apostle proceedeth concerning the use of spirituall Graces, which he directeth to that purpose: As you see, verf. 3. it is expreffely differenced from matter of exhortation and comfort, when he faith, He that Prophesieth, speaketh to men to EDIFICATION. and exhortation, and comfort. Neverthelesse it must be something else that he meaneth there, verf. 17. For thou verily givest thanks well, but the other is not edified : that is, because he understandeth not what thou sayes, he is not guided and directed to go along with the Thanksgiving wherein thou goest afore in an unknown Language. And in this Epistle afore, viii. 10. Shall not the conscience of him that is weak, be edified to eat those things which be offered to Idoles? Where you see a man is faid to be EDIFIED by what foever it is that advanceth his intentions towards any work. And therefore, though the reason of EDIFY-ING may fometimes tend to the particular sense of Teaching, yet it is not so to be confined, but that, whatfoever is a fit means to train

train and guide us in the wayes of godlineffe. must be said to tend towards the edification of Gods people. And thus, the Rules which the Apostle afterwards qualifieth all that is to be done in the Church with, when he faith, Let all things be done decently, and in order, are clearly subordinate to this main reafon of the Edification of the Church, and derived from it. For, without doubt, there is nothing so powerfull to Edification, that is, to guide and train the body of the Church in the exercise of godlinesse, as a good Order for the particular practice of those Offices thereof which are generally commanded in the Scriptures. Well might the Apostle say here, verf. 33. God is not the Authour of confusion but of Order, as in all Churches of the Saints. Whofoever withdraweth himfelf. from the publick Order of the Church, out of opinion that a better might be established, will hinder the Edification thereof more in that neglect of the course in force which he procureth, then it is possible he should advance it in the practice of those whom he thinketh to direct in a better course. For on the one fide, his own followers, out of heat of contention, shall alwayes spend their zeal upon matters of small consequence, which ought to be conversant about the great things of the Gospel: On the other fide, those that are not affected with his fingularities,

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ties, are disquieted in their own course of Gods Service. The other part of the Apoftles Rule feemeth to extend further then the term of Decencie, in which it is translated, containeth, marra Eughuivas faith the Apostle, honeste saith the Old Latine, and in S. Pauls Epistles Eugyporus menter, which is rendered there honeste ambulare, and evanjuoves guraïxes, in the Acts, bonesta mulieres, all these expresse more then Decencie. For that is feen in the least matters, where all things are fit and sutable, but that which in Latine is called honestas, in none but those that carry an appearance that deferveth respect. Which if the property of the word will not inforce, as to them that rellish it right without fail it will do, the nature and kind of that whereof the · Apostle speaketh, will constrain it to import no lesse then that which beareth an appearance of respect and account : Because in matter of fo high a nature, as the exercise of Religion, nothing can be decent, nothing can become, but that which preserveth the refpect which actions of that rank are to be performed with. So much common fense telleth us, that the outward appearance of all kind of proceedings, is a means to maintain the inward esteem which men ought to hold of those things that are done there. Let no man blame me that appeal to common fense to judge what becometh in matters of Religion,

gion, which must neither stand nor fall by the judgement of common sense, being so farre beyond it. The Apostle here hath done it afore me, verf. 23. If the Church be met, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not (ay that ye are mad? For what is this, but to condemne that which they did in the exercise of Religion, by the verdict of common fense, which though unable to judge of the Religion of Christians, neverthelesse is able to difcern what is futable to the end which the Assemblies of Christians professe ? And do we not all fee with what kind of reasons in another place, 1. Cor. xi. 13. he argueth another point of this nature, to fettle a custome for men to be bare, women to be veiled at their Assemblies? It is first to be known, that the women of those times, and of the Jews in particular, as Tertullian in one place witneffeth, were carefull to keep their faces veiled from the fight of men, when they came in publick; which was in them a profession of bashfulnesse, and that modesty which they defired to preserve. On the other side, in men it was a mark of confusion and difgrace to have the face covered: the custome was to go bare in publick, and that in token of the freedome and boldnesse which they professed. And it is plain, that the Covering, whereof the Apostle speaketh, was

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was fuch an one as the face was veiled with: for therefore he faith, verf. 4. The man difhonoureth his head, in covering it when he prayeth or prophefieth, disclaiming the freedome and dignity of his fexe: The woman in discovering her head, not professing the modesty and subjection of her sexe : therefore he faith afterwards, that the womans hair is given her for a veil, that is to cover the face with, which if it be not done, she had as good be shaven, faith he, vers.5. In Tertullians time, those that professed Virginity, took upon them to fit with their faces unveiled in the Church, taking it for a priviledge of their rank, to disclaim the subjection of the sexe, and professe freedome. This is the occasion of his book, De Virginibus velandis. What opinion it was, upon which the custome which the Apostle writeth against at Corinth proceeded, is not known. How the Apostle argueth we see, 1. Cor.xi. 13. Judge in your selves, faith he, is it comely that a woman pray unto God uncovered ? doth not even nature it self teach you, &c . To shew us the reason whereupon he proceedeth, that the custome then practifed, for men to go bare-head in figne of freedome and profession of boldnesse and chearfulnesse of heart, women veiled in figne of modesty and bashfulnesse, as it was agreeable to revealed truth, as the Apostle disputeth before, vers.

3,7. which teacheth that the woman was created of the man, and must not forget the Subjection she oweth him from whom she first came; so is it to the light of nature, that teacheth women to keep their hair to veil themselves with; if there be nothing else to do it with, men to part with theirs, that it hinder not their boldnesse to appear: As Tertul. Apolog. c. xxx. faith, They prayed bareheaded, because not ashamed. By which it remaineth undeniable, how much the Apofile referreth to common reason, to judge of the fitnesse of those things that are practised at our Religious Assemblies, when he setteth aside his Apostolick Authority, to consult with their common fense about matters to be ordered. But when that is done, having alledged how agreeable the custome for which he pleaded was, both to the light of nature, and to revealed truth; because it is not possible that matters of this nature should be put past contradiction and dispute, by constraining reasons issuing from the mere nature of things, and yet the quiet of the Church, on which the Edification of it dependeth, requireth that they should be out of dispute : you shall see where the last refort of his plea endeth, when he faith, verf. 16. But if any man scem to be contentious, we have no such custome, neither the Churches of God. where he hath estated a generall Rule for the Church

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Church to follow, that in matters of this indifference, the custome of the Church is to be preferred before our own reasons. The indifference whereof here we speak, is not to be found in the action to be done or not to be done, as if in things of this flight nature our obligation to God had no influence, as if it were indifferent to a man to do or not to do, to do this or the other : but the indifference, whereof we speak, is to be understood in the latitude and kind of the thing prescribed to be done or not done, which indifference is taken away by custome accruing. For example, when S. Augustine saith, Ep. cxviii. that to fast on Saturday or not, to celebrate the Eucharist, or to communicate every day or not, were things of free observance; his meaning was not, that it was free for particular persons to do what they would, without respect to the custome in which they lived; that is quite against the purpose of his Epistle, which is for the obfervation of present customes: but that of their own nature and kind they were free to be determined by the practice of severall Churches, which he that regardeth not in his particular, is the cause of an offense. It is no more then the Apostle teacheth, when he faith, If any man feem to be contentious, we bave no such custome, neither the Churches of God. Where he acknowledgeth, that in things

things of this nature, even his own reasons. for the custome in force, must needs be subject to contradiction of contrary reasons, much more, other mens reasons, for customes of like nature, might be opposed with fuch as might move men to think the contrary custome better; for which they plead: and yet concluding, that they ought to submit their reasons to the custome in force, hath given us authority to conclude, That men are bound, in matter of that nature, to balk their private judgement, to proceed upon publick custome. The reason being that which was argued afore, because custome containeth Order, and upon Order the edification of the Church dependeth: Neither can private Innovations, in the advantage which they yield, beyond that which is received, countervail the difadvantage of publick confusion and unquietnesse, which they cause. There are besides these which have been discoursed two considerations of singular moment to recommend and to inforce the Orders of Publick Service. For as the Church univerfall is but one in regard of times, as well as of places and countreys, those Orders must needs appear most commendable, which are derived from the univerfall practice of the Ancient Church, efpecially next the Apostles: And as the Church is at this time incorporate into the State

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State of Kingdomes and Common-wealths, it is the fecular Arm that establisheth it with a power that is able to constrain, but when that is done, there must needs accrue a fecond obligation of obedience for confcience, which the Apostle requireth to be vielded to fecular Powers. It is not my purpose to oblige the Church of this time to reduce into practice all things which a man may find to have been practifed even in the time of the Apostles, much lesse afterwards: We have divers remarkable instances, of matters allowed, and appointed by the Apoftles in Scripture, which are come to disuse upon appearance that the reason is ceased whereupon they were prescribed. Such is that whereof I spake even now, for women to be veiled on their faces, in the time of Publick Service, which the Apostle inforceth with fo many reasons, and yet among us doth not take place, neither in the rest of countreys, where it was never the custome for women to go abroad with their faces covered, in figne of the modestie and subjection which they professe. Such is that Ancient Custome of Agapæ, or Feasts of Love, the Originall whereof S. Chrysoftome truly deriveth from the manner of living of those Primitive Christians that made all things common, in the Acts of the Apostles. There were those in other places that went not so farre,

farre, yet intended to preserve some impresfion of their practice: These, upon set dayes of Assemblies, furnished a common entertainment both for rich and poore, fo that, Service being done, after the Communion of the Mysteries, they went all to feast together, the rich providing and inviting the poore, and all together making good chear. This is his discourse, in 1. ad Cor. Hom.xxvii. neither was it any part of the Apostles mind, to forbid this course, but rather to allow it. fo farre as he regulateth and ordereth the course of it. Which neverthelesse we see it is so lost, as if there had never been remembrance of any fuch thing in Scripture, because it appeareth to common reason, that it cannot be practifed to the same purpose, now that all the world is Christian, as it was when they were tied fo strait together by the Profession that differenced them from the Gentiles. And fuch is that Order of the Apostle concerning Gentiles converted to the Faith, Acts xv. 29. To abstain from meats offered to Idoles, and from blond, and from things strangled: The reason whereof being nothing but this, when it is examined to the bottome, that the Jews converted to the Faith, might find lesse offense in matters of daily practice, which their Orders imposed upon them, but the Gentiles made no scruple at, and so might the better piece into one 0 2 houshold

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houshold of the Church; it is no marvell if the observance of it came afterward to disuse when the reason had ceased. And therefore it is remarkable even in S. Augustines time, as we find, cont. Fauft. l. xxxii. 15. that divers Christians then scrupled at the violation of this observance, in eating of a Hare killed by breaking the neck, or small Fowl without letting bloud, which he that doth, faith he, is now laughed at for his pains of the rest; because it could not appear to one To foon as the rest, that the ground of this injunction was ceased. If then such Ordinances and Customes as are allowed and injoyned by the Apostles themselves are with right abolished, because the reason of them is ceased, much more those, which were taken up at the beginning upon humane appointment of the Church, may cease when the reason of that good appeareth not, and must cease when evil consequences, which they draw into the Church at their heels, begin to appear. This is that which justifieth the Reformation which we professe, wherein fome observances in the Church, as ancient as there is remembrance in it of things used fince the time of the Apostles, are perhaps abolished by Law, or disused by Custome; the remembrance of the dead at the Celebration of the Eucharift, for example: The reason of edification of the Church, by the com-

comfort which it receiveth at the Communion professed with the deceased, not being now required in particular, by them which presume of it, in all that dye in the Faith; and the abuses, which it hath trained in after it, appearing unsufferable. But all this being granted, the confideration of the Primitive Church, and the President of it, to my understanding, prescribeth two things: The first is generall : as it is a Church, and all Churches make one Church by acknowledging and maintaining Union and Communion with the Churches that have been in other ages, as well as with the Churches that are in other Countreys, we are obliged not to disclaim, not to renounce it, but to maintain our felves alwayes of Communion with it, without substantiall difference of belief or practice. The Donatists in old time, as S. Augustine chargeth, fell foul upon the Article of the Catholick Church, because they acknowledged no Church but their own, but thought it had failed in all other Countreys, by communicating with the Church of Africk, from which they had feparated themselves: Much more foul must he needs fall upon that Article, that thinketh the Church perished almost as soon as it was instituted, and proceedeth in his practice, as obliged to renounce that which was in the first ages. To maintain this Communion, it is not

not requifite we commend, but it is necessary we tolerate all that was then in practice: though we believe some things may be mended at this time, we must not believe any thing was pernicious at that time. This indeed, in the height, concerneth them which separate from this Church: Let them advise upon what terms they renounce that Church which communicateth with the Primitive Church, with which all Churches are bound to hold correspondence; but in a lower degree concerneth all those that think they cannot detest the corruptions of the Church of Rome enough, till they involve the Primitive Church, and whatfoever is done upon the President of it, in the same imputations weh flick upon it: which is, out of indifcreet zeal to our own cause, to prevaricate against it, and for the blindnesse of the love we bear it, to overfee the advantages of it. For what greater pleasure can we do the Church of Rome, then to quit them the Ancient Church as their clear advantage ? Or what greater scandall can we fasten upon the Reformation which we love, then to make every thing we like not a mark of Antichrift, for which we hold our felves bound to feparate ? which if we should do upon no other matters, then those which some men will have to be such, then were we as true schismaticks as they of the Church of Rome would have us. The fecond

fecond is an advantage more particular to the point we are in hand with. As it was the Church Primitive, near the fountain, and refented that fire the Holy Ghost had inspired fo late, that which discourse of reason concludeth to be for the Edification of the Church in the Service of God, must needs appear more reasonable, if it were then in practice. Were the question about matters difficult and obscure in the meaning of the Scriptures, knowledge goeth along with gray hairs, and it is to be believed that the Church may improve in it, as in time: But whereas it was faid afore, that we are to use our common reason in judging what is for the Edification of the Church in the Order of Publick Service, it is not to be thought that these are matters that require so much depth of understanding, as they do uprightnesse of disposition, to give sentence without inclination or prejudice. I fay then, that when the coast was clear of partialities, the matters in hand not controverted on any fide, the Church bent more to act in the Service of God, then to dispute about it, the practice of that time may be a way too fleep for us to tread, but fure it is straight to direct us. We must not slight those Orders which directed them to make the Service of God their earnest businesse, because the Church of Rome hath made it a formall imployment

to passe the time over with. If in weeding this Garden of Gods Church we pluck up wholesome Ordinances with the abuses which have been pinned to them, well may men devise Laws for a good fense, but not to much purpose, when Religion is not suffered to grow within the Pale. That noble and learned Du Plessis thought it a great advantage to the cause he undertook against the Masse, if he could demonstrate the Form of Service used in the Reformed Churches of France, to be more agreeable to that of the Primitive Church, then that of the Maffebook of Rome. This he thought worth his pains to undertake, and if we regard the fubstance of Publick Service, may well be thought to have performed it. I am yet in a more generall point, concerning the Order of Publick Service, but I shall think it advantage enough to the cause, in which I deal, to shew the points questioned in this Order to be of more Ancient Practice in the Church, then the corruptions of the Church of Rome, for which we leave it. And when I come anon to furvay the particular Form of Service which this Church useth, let men of learning judge what is nearer to the Primitive then both; but thereupon I must take leave to conclude, That this Church is not to forfake the Primitive to conform to other Reformed Churches, where the Order in force

force hath both the President of so Ancient Practice, and the reason of Edification to commend it. Now the difference between this State of the Church, incorporate into the bodies of Kingdomes and Commonwealths, and the Primitive, when it was either tolerated or perfecuted under the Romane Empire, is to be feen in the Apostles fishing after the Resurrection of Christ, John xxii. 11. Thoughthere were taken 153. great fishes, yet the Net brake not. For the multitude of believers were of one heart, and one foul, Acts iiii. 32. They came out of good will into the Net of the Apostles, and out of good will they applied themselves to the Orders, wherein they were directed by them and their successours, not able to constrain obedience; fo the Net was not strong enough to hold them, and yet brake not. But when the world came into the Church, then was the Parable of our Lord more clearly fulfilled, which resembleth the Gospel to a Net, which drew to the land both good and bad fish, and when the Net is not strengthened by the fecular Arm, no marvell to fee it break in pieces. It is therefore requisite, that the Orders of Publick Service have the force of Temporall Laws, by Act of Kingdomes and Common-wealths; but it is neverthelesse requifite, that it should be directed by the Office of Ministers of the Church, no otherwife

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wife then it was before the Empire or any Common-wealth received the Faith. The charge of directing belongeth to the one which cannot be dispossessed of it, the power of constraining belongeth to the otherwhich must give account how they use it or not. Heb. xiii. 17. Obey them that have the Rule over you, or guide you, and submit your selves: for they watch for your fouls as they that must give account. I. Theff. v. 12, 13. And we befeech you. Brethren, to know them which labour among you, and are over you in the Lord; and to esteem them very highly in love for their works fake. What can these Exhortations and Injunctions of the Apostle concern, if in matters so proper to their charge, as the Publick Service of God and the Order of it, those of whom the Apostle speaketh are not to direct but to execute? And when those disorders fell among the Corinthians in their Feafts of Love, and receiving the Mysteries, in praying praifing God, and preaching in unknown Languages, no doubt through those partialities of the Presbyters, the Ordinary Guides of the Church there, whereof hath been spoken elsewhere; the Apostle indeed himself taketh Order in his time, but in case the like fall out afterwards, hath he not authorized the Ordinary Ministeries of the Church, by his example, to take Order in like matters? And when he writeth to Timothy, 1. Tim. ii. I.

ii. 1. I will therefore that first of all supplications, prayers, intercessions, and giving of thanks bemade for all men : wherein without peradventure he taketh order for the substance of Publick Prayer for their Assemblies, as shall appear, is it his purpose to referre the ordering of it to the Congregation there, or to his Office whom he inchargeth with it? It is to be feen indeed how much King David did in ordering the Publick course of Divine Service in his time: But it is to be considered how he proceeded in it, by that which we reade, 1. Chron.xv.16,17. And David (pake to the chief of the Levites, to appoint their brethren singers with instruments of musick, psalteries, and harps, and cymbals, sounding by lifting up the voice with joy. And the Levites appointed Heman and the rest: which is the very course by which we pretend such things are to passe. But in the Church of Christ, as from the beginning things came to be practifed in the Service of God, by Order of the Ministers and consent of the people; so when Emperours, Kingdomes, and Commonwealths received the Faith, they purchased themselves no right of disposing in such matters, as by the Scriptures belong to the Ministers charge, but they impose upon themselves the charge of inforcing these Orders which shall seem to be for the advancement of godlinesse. And therefore upon the judge-

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judgement of discretion, common to all Christians, they are to proceed in denying or inforcing the execution of that which is directed by them whose charge it concerneth. If they proceed further, they are to answer for the good aswell as for the wrong which they do, fo farre as that which is done for the better, as it advanceth the publick good in the particular substance of that which is done, fo it may prejudice it more, in the consequence of the Example. Let us then recollect from the first to the last, what hath been said, of the reasons and grounds whereupon the Apostle proceedeth in regulating matters concerning the Publick fervice of God, and we shall find that the Church in all ages is to proceed no otherwife. First, the edification of the Church. that is, the instruction of Gods people in the knowledge of him, & the training of them in the exercise of godlines, is the aim proposed. This is procured by observing Order and Comelinesse in all things to be done, of that nature. The best and most unpartiall reason is to be imployed in judging what best becometh in matters of this weight: and because it is not possible to put these Ordinances past contradiction of opposite reasons, the custome directed by the Ministers of the Church, upon advise of common reason, and most primitive and universall President

of the Church, and inforced by the fecular Arm is to take place for Order fake. If after all this a question be made, Whether matters established with a tolerable respect to the Fiduciall Line of this Rule, oblige men in conscience to observe them or not, he shall leave the Church obnoxious to perpetuall confusion, by necessary consequence, seeing it is not possible that all men should agree, of their free accord to observe any course as fittest to be observed, unlesse they think themfelves tied in conscience to observe that Rule, which for the latitude and kind of it is not finfull for themselves to observe, and that if they fail, they may be constrained to it, because it is established. Possible it is that men proceeding in the form of this Rule, should so farre mistake themselves, as to injoyn the Church to violate some of Gods Laws in obeying theirs: in fuch, a man is bound with his bloud to maintain his difobedience. But our speech concerneth matters of indifference, where the perpetuall Law of God and Nature forbiddeth not the whole kind and latitude of the thing commanded, where no perpetuall Law of God or Nature, no positive constitution of God or man, that ought to take place afore this, cometh between; if the Laws of the Church, strengthened by the secular Arm, bind not a man in conscience by virtue of that Law of God.

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God, that inforceth obedience to their Authours, to do according to them, then must all men be at their freedome, to disfolve or preserve order in the Service of God as they please. Where nothing but custome of the Church , upon probable reason , directeth our practice, we must not proceed according to our private reasons, which perswade the contrary; but according to publick custome, if we will be ruled by the Apostle: But where there is Law to constrain us, we may perhaps have reason to think, that the Authours of Laws might have done better, in ordering matters otherwise, and yet be bound our felves to follow the course which they prescribe. They are to answer for the things they injoyn; we for our performance; when was any humane Law made that could not be faulted? if our obedience be delayed till it find fuch laws as no fault can be found with, the world must end in confusion, before we practise that virtue. It is never lawfull to do any thing that is evil; but it is not evil, but necessary, in the sphere of things indifferent, to follow the Law that standeth, though a better might stand in stead of it. Herewith agreeth the judgement of the principall reformed Divines, themselves chief Reformers, which my defire is to repeat here, though it hath been produced more at large, not as pretending to stand or fall by

by pluralitie of voices, but defiring to make it appear, that nothing is faid here to croffe the Principles of the Reformation and chief Reformers. Philip. loco de Cærem. in Ecclesia, p. 651. In Ecclesiis emendatis reliqui funt rieus aliqui adraphori, quia hujus vita actiones ordine aliquo distribuenda sunt. Hominum natura intelligit & amat or dinem qui quidem maxime decet Eccle siam & congressus publicos. In reformed Churches there remain some indifferent rites (rites concerning indifferent things) because the actions of this life are to be disposed in some order. Man by nature apprehendeth and loveth order, which especially becometh the Church and Publick Assemblies. Calv. 4. Inftit. x. 27. Neque enim haberi potest quod Paulus exigit, ut decenter omnia & ordine fiant, nisi additis observationibus, tanquam vinculis quibusdam, ordo ipse & decorum consistat. That which Paul requireth, that all things be done decently and in order, is not to be obtained, unleffe that Order and Comeline fe stand upon some observances, added as bonds, 10 wit, to inforce it. To the same purpose a little afore, Si in rebus agendis vigere semper aliquem ritum oportet, quem non respui publice boneftatis intersit, atque adeo bumanitatis ipsiws: id in Ecclefis prafertim observandum, que oum bene composita omnium conflitutione opume sustinentur, tum vero sine concordianulla sunt prorfus. And a little after he toucheth the reason

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reason here discoursed to the quick. At cam in hominum moribus tanta sit diversitas, tanta in animis varietas, tanta in judiciu ingenisque pugna, neque politia ulla satis firma est, nisi certis legibus constituta, nec sine stata quadam forma servari ritus quispiam potest. But there being so much difference in mens manners, so much diversitie of minds, so much contrariety of judgements and dispositions, neither is any Common-wealth firm as it should be, till it be scttled with certain Laws, neither can any rite be observed, without some settled form. Rites prescribed by God, cannot be observed but according to Forms prescribed by man. Philip. ubi supra. Rursus autem munitur publica tranquillitas bac doctrina, quod dicimus, propter curagiar, cos ritus qui boni ordines causa instituti sunt, servandos esfe, & peccare homines petulantes, qui in Ecclesiis emendatis violant tales ritus cum scandalo. Again; the publick quiet is fortified by this doctrine, wherein we fay, that for good Orders sake, those Rites which are ordained for good Orders sake, are to be observed, and that fuch faucy persons, as violate such Rites with offense in reformed Churches, do finne. Again, Aliqui homines, &c. Some men of savage nature hate all Laws as a prison: but others of gentle nature and sociable, and understanding themselves to be born to Communicate, nay, that their chief work is to contribute their indeavours to help and cherish the Church of their

their own accord observe honest & usefull Rites, and avoid Offenses, and knowing that publick Assemblies of the Church are ordained by the singular providence and blessing of God, and that God would have this frequency credited, that the voice of the Gospel may sound upon earth, study to maintain the order, the quiet, the gravitie of these Assemblies.

CHAP. VII.

The prohibition of Quenching the Spirit, concerneth immediate inspirations. Prescript Form of Prayers as wel of as other parts of the Service is for the Edification of the Church. Order not to be maintained without it. Three parts of the Service of the Temple. The Praises of God, the Confession of sinnes, the Priests Blessings. The Service of the Synagogue prescribed. Of the eighteen Benedictions. Of the Service of their Fast of Seven dayes. The Deacon ministred their Service. Fustine Martyr and Tertullian misunderflood. Summe of the Church-fervice. All Prescript. Of Canons that Prescribe the Service to be Ordered by Councels. Alterations in Liturgies. Agreement of Reformed Churches.

This is the substance of those things that are to be done, for the publick Service

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of God, at the Assemblies of Christians: And these are the grounds of those Rules by which the form, in which they are done, is to be directed. Before we come to touch that particular form of Service which we use, with these Rules, let us make triall of them in some particulars, which in the generall point of publick Service are or may be questionable. And that by the method already fet on foot of Reasons drawn from the grounds and rules of the Apostle, seconded by the practice of the Primitive, the judgement and agreement of Reformed Churches. Among weh there is none of more account then this, Whether thereought to be a set Form of Prayer prescribed for our Asfemblies. For it is not denied, that their ought to be an order prescribed for Publick Service in the whole: but Publick Prayers, and the form of them, it is pretended, are to be referred to the discretion of the person by whom they are ministred, by virtue of that charge of the Apostle, wherein he forbiddeth to Quench the Spirit, 1. Thef. v. 19. which is conceived to be done, when the conceptions of mens minds, or the expressions of their tongues, are stinted to prescribed forms, and men by that means so confined, that they cannot make demonstration of those graces which the Spirit of God hath indued them with. This is, to my understanding

derstanding, the best of that Argument, that cafteth fo much and fo dangerous scruple in a clear businesse. And at a distance carrieth an appearance of the Word of God, and the meaning of Scripture, but survayed near hand, may be a warning to all men, how they trouble the Church with misapprehenfion, received upon the superficiall found of the words of it. For when the Apostle forbiddeth to Quench the Spirit, he speaketh of immediate inspirations of the holy Ghost, fuch as they were, by which men were inabled to discern the secrets of other mens hearts, As in I. Cor. xiv. 24. By which the Prophets of Antiochia were informed of the will of God, for the fending of Paul and Barnabas: And those others for the ordination of Timothy, Act. xiii. 2. 1. Tim.iv. 14. by which the truth was revealed unto them, as concerning matters in hand at their Affemblies, 1. Cor. xiv. 30. And the Rule of the Apostle, If Revelation be made to another as he fitteth, let the first be filent, is to the fame purpose, of not Quenching these inspirations. Which, as it hath been showed, that they were maintained by the exercise of them, so it is no marvel if the Apostle be earnest to have them by all means maintained, because in them confifted the Edification of the Church at that time. Therefore he commandeth, that when immediate revelation is

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made to one, he that spake afore be filent: not to demonstrate what the Spirit of God was able to do, in the person by whom it fpeaketh. That is a mistake which overthroweth the whole dispute of the Apostle, in the xii. chapter afore (for it tendeth to the admiration of those persons which are indued with fuch Graces; the thing the Apostle laboureth against through that whole difcourse.) But because by them, the presence of the holy Ghost in the Church was evidenced to unbelievers, and confirmed to believers: And because, by such inspirations, when it pleased God to send them, the Church was informed of all things contained in them, in the particulars of the true sense of the Scriptures, debated in their Congregations. In fine, Quench not the Spirit, in regard of the Church, is the same with the proposition of this xiv. chap. Be zealous of Spirituall Graces, especially of Prophesying: which is also theconclusion of the same, vers. 39. Be zealous of Prophesying, but forbid not to speak with Tongues. He that hath the Grace quencheth it, when he pursueth it not by those means, which were effectuall towards it at that time : and the Church quencheth it, if they allow not the publishing of such inspirations at their Affemblies. For my part, I am confident, that the words of the Apostle, Quench not the Spirit, relate as well to the gift

gift of Languages, as his words in this xiv. chap. verf. 1. Be Zealous of Spirituall Graces, especially of Prophesying. For Prophesying being excepted, the rest of spirituall Graces is the gift of Languages, and it concerned the Thessalonians, as it did the Corinthians, that this gift of Languages should be maintained among them, as well to evidence the presence of the holy Ghost, as because the things inspired in strange languages, being expounded, served for the unestimable edification of the people. If then these that stand upon this prohibition of the Apostle, will come into our Assemblies, and speak the mysteries of Gods kingdome in Languages unknown to them afore, if they will take upon them to reveal the fecrets of mens hearts, to defigne Ministers of the Church, to decide matters in debate through the Church, by immediate inspiration of the holy Ghost, and to make proof of these Graces, as Prophets are to do, we will acknowledge, that the Offices of composing the prayses of God, and conceiving Prayers in behalf of the Church, is to be referred to them upon the fameterms, as it was to those of whom we reade in the Apostle: nothing composed by humane reason shall be thought so acceptable to God, so much for the edification of his people, as that which his own Spirit inditeth. But if they dare not pretend to any fuch

fuch Grace, let the confider upon what confequences they pretend to the Priviledges of it. For they that pretend that the Church is bound to use their conceptions and expressions, for the direction of the people, in publick prayers, upon this ground, because they are the inspirations of the holy Ghost, may by as good right pretend to decide all matters controverted in point of Faith, to order all matters of dispute in the Government of the Church, to root out and plant both Kingdomes and Churches. For that which the holy Ghost inspireth for ordering of Church or Common-wealth, is as much to be executed, as that which it inspireth for directing the prayers of Congregations. But if they disclaim all pretence of immediate inspiration, as there is no doubt but they do, and professe no considence, but of the bleffing of Gods Spirit upon humane indeavours, perhaps complaining, that these confequences are drawn upon them, which belong to those opinions which they renounce; First, it will be reason, that they be free in acknowledging and professing their meaning, in a matter of this consequence. Because it is certain, that the found of Gods Spirit, and the fashion of Extemporary conceptions, in Praying and Preaching, infinuateth, and needs must infinuate to the people, the pretense of immediate inspirations, which to

men of judgement they are constrained to difavow. Then, this being done, our question will be upon the right hinges, and the point to be decided will be this, Whether it be more for the edification of the people, in the direction of their publick Prayers, to use those forms, which upon mature advise have been framed by the ablest of those, the Church had to intrust with that businesse, or these, which particular persons, out of their readinesse in conceiving and expressing those things which they think fit to be said, shall use in their Congregations. It hath been well observed already in this point, that the spirits of the people are stinted as much to the Form which the Minister conceiveth, as his spirit, to the form which the Church hath prescribed. So that if the Church quench the Spirit in them, when it confineth them to the forms which it hath advifed, they do no leffe to the people, in confining them to the form which they from time to time conceive. The precept of the Apostle cometh to one effect in both courfes, the question that remaineth is, Which is more for the Edification of the people. Which, because the Apostle in matters of this nature hath referred us to the common reason of men not possessed with prejudice, my defire is, that the common sense of Christians may sentence; dispairing to cary any

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any thing by dispute of reason, at the hands of fuch men as can make any question in a matter so clear. But because with reason it may be alledged, that mens particular conceptions are more apt to addresse themselves to the particular occasions of Congregations, fit to be represented to God in their Prayers then a generall form is able to do, it will be requifite further to reprefent, what advantages this convenience is out-wayed with on the other fide. First, in regard of abilities of persons, by whom it must be performed, let me congratulate with those, that are so sensible of their own, that they would have other men, for a punishment of their negligence, to shame themselves afore the people, in doing it as it should not be done: But let me wish them more love to our common profession, then to defire to draw fo just a scandall upon it. Is it like to grow commendable with the enemies of it, in this respect, because the Ministery of publick Prayers, is ridiculous to our own people? Or what is the way to make Religion, and the Sacrifice of God stink in mens nostrils, if this do not? Those of the ablest of this opinion think themselves ill dealt with, when the stops and hummes of their Extemporary Prayers, are drawn in consequence, to the prejudice of that way which they defire to render commendable: but when we heare

heare these flying pretenses passe up and down, by which those demurres of humane imperfection are intitled to those unutterable groans which the Spirit of God inditeth, according to the Apostle, we have reason not to admire the occasion of such unsufferable profanenesse. What shall we say then of the meanest rank of persons, by whom Extemporary conceptions and expressions in fuch high Offices must be ministred, but this, that the ill order by which they are vented to the world, must needs bring Religion to be contemptible? Again, in regard of mens opinions and inclinations, in regard of feverall discretions and judgements, in point of what is fit to be recommended to God in publick Prayers, which way shall we attain that Order, that Reverence, which this Office requireth according to the Apostle? If men be left to themselves, whatsoever opinion in Religion, whatfoever debate between neighbours, what foever publick matter of Church or Common-wealth, a man shall please to make his interesse, upon like reason he may make the subject of his Prayers, and of the Congregation, which if it be not well directed (as what man is free from mistake, where men may be and alwayes are of divers opinions) must either pursue his interesse, for the will of God in their defires, or as they are bound to be, must be scanda-

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scandalized at that which is done. I had rather belie mine own fenfes, then charge any man with that which appeareth not; but if experience tell us not, that fuch things have been done, that mens prayers in the Church have smoked with their choler in private and publick matters, yet reason will tell us, how easily it may be done, and such Ordinance pointed in time against them, that least deserve it in Church or Common-wealth. As the matter is among us, we see how farre mens minds are from being agreed, when we are to pray for fair weather, and when for rain: make particular persons infallible Judges, not of a thing of that consequence, but of what soever may be the subject of our prayers, and we make them all Popes in their Congregations: make them not infallible, and we multiply scandalls in the Service of God to the worlds end, to which no man should come till all were ended. Last of all, it is not the ingenious conceptions of mens minds, it is not the eloquent expressions of their tongues, that God is affected with: the Ministers devotion will prove more free towards God, when his mind is leffe at work in framing terms to expresse what he conceiveth to be for the purpose. But if we have regard unto the meanest rank in knowledge, as well as in estate, which are alwayes the greatest part, and therefore in whom Charity hath the

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the most share, it will appear a great advantage to their devotions, to run fmooth upon the Forms to which they are practifed, which must needs be intercepted with studying the meaning of new ones, which they are directed with. This is that which my reason is able to inform in this point, Whether a prescript form of prayers be for the edification of the Church, in maintaining Order, and Reverence in the Publick Service of God, or not. Let us fee which way the practice of the Church inclineth, or hath inclined: though the matter be great, as concerning the meaning of the Apostles charge, and the form of ferving God, a man shall have no cause to suspect his own reason, when the reason of the Church, and the guides of it go before. But I must begin with the Publick Service of God in the Temple, fo farre as it was morall, and confifled not in offering Sacrifices: That carrieth more prejudice with it then mans reason can inforce; That which was done there, is Prefident enough to prefume, that the like is not against the Law of God and the Scripture. Of this we reade thus, 1. Chron. xxiii. 30. And to stand every morning to thank and praise the Lord, and likewise at evening : and at all offering burnt-offerings to the Lord, on the Sabbaths, the New Moons, and the Solemn Affemblies. For without doubt, the purpose is here

to specifie at what times the Levites sung the Psalmes of Gods praises, to the Sacrifices that were offering in the Court of the Temple, whereof we reade afore, 1. Chron. xvi.4. And he appointed of the Levites to Minister beforethe Ark of the Lord: and to record, and thank, and praise the Lord God of Israel. And again, verf. 37. the same is repeated. But afterwards, having spoken of the Priests, whom David left to facrifice upon the Altar at Gibeon, it followeth, verf. 41. And with them Heman, and Feduthun, and the rest that were chosen, that were expressed by name to give thanks to the Lord, because his mercy indureth for ever. Here you shall perceive the time and the place of this Service expressed in Scripture. Part of them with Afaph, were to Minister before the Ark, part with Heman and Jeduthun to give thanks unto the Lord, where the Priests offered the burnt-offering morning and evening, verf. 40. for the time that the Altar was at Gibeon, the Ark in the city of David. But for a perpetuall course, as you have it, xxiii. 30. To stand every morning to thank and praise the Lord, and likewise at evening: and at all offering of burnt-offerings to the Lord, in the Sabbaths, in the New Moons, and on the Assemblies. For thus it must here be translated, as R. David Kimchi hath glosfed it, That they should also be ready to praise, when the burnt-sacrifice is offered on the

the Sabbaths, and New Moons, and dayes of Assemblies; and also to help the Priests on these dayes, when there are many offerings. For by this exposition is fignified both the help which the Priests had from the Levites in facrificing, and also the kinds of Sacrifices, at which the Levites fung Pfalmes of Praise and Thanksgiving. Maimoni Cele hammikdash. C. iii. ומתי וגו And when do they sing? Over all the burnt-offerings of the Congregation which were due, and over the peace offerings of an Assembly, at the pouring of the wine: But the voluntary burnt-offerings of the Congregation, over these they sung not the Song. A Rule without doubt raised from the Scripture alledged; and the place here fignified, where they flood to fing, that is before the Ark, is the same that is signified at Solomons Sacrifice, 2. Chron. v. 12. where they stood East from the Altar, as it must be translated, that is, at the East Gate of the Temple, either before the mens Court, or before the womens Court. For at both these Gates there was a Pulpit for the Levites, where, at all these times, stood twelve at the least, for this purpose, Maimoni (as before.) And before the latter were those fifteen steps, from which the fifteen Pfalmes of degrees are named, because they were fung there, as the Talmudists will have it, Mass. Middoth, Cap. ii. Numb. 5, 6. and the annotations

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tions upon it. To this must be added that memorable passage of the Samaritane Chronicle, published not long fince, the tenour whereof is this , The High-Priest living at that time (that is the yeare of the world 4713. by their account) took away that most excellent book that was in their hands ever since the calme and peaceabletime of the Israelites, which contained those Songs and Prayers which were ever used before their Sacrifices. For before every of their severall Sacrifices they had their severall Songs, Still used in those times of peace, all which, accurately written, were transmitted to the subsequent generations, from the time of the Legate (Moses) unto this day, by the Ministery of the Holy Priest. For this whole passage speaketh clearly of the Service of God in the Temple, shewing us, that besides the book of Psalmes there were other Songs used at the Sacrifices of their feverall Solemnities, which were, according to the course of their Service, put together in one book for the purpose. There was besides, another part of the Service done in the Temple, which men of learning have hit upon by conjecture, out of Apoc. viii. 3. And another Angel came and stood at the Altar, having a golden Cenfer, and there was given unto him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the Throne ; joyned with Luk. i. 10. And the whole

whole multitude of the people were praying without at the time of incense. From which Text Lud. Capellus collected, That while the Priest offered his incense in the Tabernacle, the people were at their prayers abroad, and that S. Johns Vision alludeth to nothing else. Whereupon our Mead of Christs Colledge very ingeniously conceived, that where it is faid there, verf. i. When he had opened the feventh Seal, there was silence in heaven about the space of half an houre, all this was represented in resemblance of the Service of the Temple, where first the Praises of God are sung, as it is before, vi. 9. then there is filence for half an houre, while the Priest within offereth the incense, and the people without pray for remission of sinnes every one by themfelves. For fo I find this conjecture verified in Ptrke Aboth. v. 5. where one of the ten miracles, which the Jews relate fell out continually in the Service of God in the Temple, is this, עומרום דפופים ומשתחוים רוחים that is, They flood crowded, but they worshipped at large, which R. Obadiah Bartenora proceedeth thus to expound upon the meaning of the word צפופים צפופים ול וני המים וני המים וני המים hath the fense, faith he, from swimming upon the face of the waters : For because of the crowd every one pressed bis fellow, so that they stood swimming as it were, with their feet lifted up from the ground in the aire. At the time of wor-Ship-

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shipping, the miracle happened to them, that they worshipped at large, every man foure cubits from

the next, that he might not beare him when he confessed and remembred his sinnes. Wherefore they stood while the Levites sung, at pouring the wine upon the burnt-offering, but when the Priest went to offer the incense, then fell every man down to make confession of his finnes in private. Which being done, the Holy Priest, coming out into the Court, pronounced the Benediction, appointed in the Law, over the people, which was the end of Service. Of this Maimoni, of Prayer, and the Priests bleffing, xiiii. 9. In the Temple, after the morning Service was done, the Priests went up into the Pulpit to blesse: which maketh me presume, that the Order of Service in the Temple was no otherwise then hath been declared. Which Ecclefiasticus feemeth punctually to describe in Onias, cap. 1. 15, 16, 17. Hestretched out his hand to the cup, and poured of the bloud of the grape, he poured out at the foot of the Altar a sweet smelling favour unto the most high King of all. Then Shouted the sonnes of Aaron, and sounded the silver trumpets, and made a great noise to be heard for a remembrance before the most High.

Then all the people together hasted, and fell down to the earth upon their faces, to worship their Lord God Almighty, the most High. When the wine was poured forth, and the Priests blew

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the trumpets within, at Festivals, it is to be understood, that the Levites sung the praises of God without at the same time, as we saw afore : and fo it followeth in the next words. wherein this description is repeated, vers. 18, 19. The fingers also fang praises with their voices, with great variety of founds was there made (weet melody. And the people befought the Lord the most High, by prayer before him that is mercifull, till the folemnity of the Lord was ended. and they had finished his Service. After all followeth the Priests bleffing, as Maimoni said, vetl. 20, 21. Then he went down, and lifted up his hands over the whole Congregation of the children of Ifrael, to give the blessing of the Lord with his lips, and to rejoyce in his Name. Andthey bowed them felves down to wor hip the fecond time, that they might receive a blessing from the most High. I make no doubt but there was time for reading and expounding the Law in the Temple, as it hath been touched, but because I find no remembrance of it in this Service, and because it concerneth not the point in hand, I let it alone. In this course of Service then, the prayer wherewith each of them confessed their sinnes was private and at pleasure, the rest was all by prescript form. The Priests bleffing expresfed in Scripture: the praises of God, out of the book of Psalmes, and others for the purpole. And this is the strength of that Argument

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ment that is drawn from the Titles of the Pfalmes, shewing that they were indited for the purpose of praising God, and praying to him, as the tenour of them is. Two or three of these Titles it shall not be amisse to produce here. Pfalm. iiii. and all the rest where the title is To thechief Musician, the Chaldee translateth , to sing, or to praise, to tell us, that they were Pfalmes composed for the Mafter of Musick, to beused in the Service of the Temple. xcii. A Pfalme, a Song for the Sabbath day: It is a pleasant thing to reade the vagaries of the Jews upon this Title, from whence they conceive this Psalme to be made by Adam, after his fall on the Friday, to serve God with on the Sabbath; whereas the meaning in our observation is plain, that it was composed to be sung in the Service of the Temple on the Sabbath, which the very tenour of the Pfalme infor-ceth, when it faith, verf. 4. For theu Lord haft made me glad through thy works : I will triumph in theworks of thy hands : pointing at the meditation of the Creation upon the Sabbath, as the Jews expound it. Last, the Title of those fifteen Psalmes after the cxx. called Psalmes of Degrees, expounded as afore, from the fifteen steps between the mens Court, and that of the Priefts, is affurance enough that they were made to ferve God with there. By which it appeareth, that the Pro-

Prophets of God, and their Disciples, that the great Wifemen of the Jews, that the Apostles of our Lord, when they frequented this Service, as shall be faid, thought not their spirits stinted by the prescript form of ir. The Service of God in the Synagogues depended much upon this in the Temple; nei-ther is it in me to imagine what reason can be alledged, why a prefcript form uled in the Temple should not fit the Synagogue. The way to por this past peradventure, had been to describe the particulars of that Service, and to trace the Antiquity of them, from their best writings; but a discourse too long and obscure for this place. I shall be content to produce two or three passages, of the substance or circumstance of it, by which shalf appear whatfoever alterations it hath received, (As at the present, in the substance of their Service all agree, though for the particulars there is not more difference among Jews of severall Countreys in any thing then in this, faith Leo Modena, in the piece named afore, F. T. C. xi. 6.) that a prescript form was used among them, under the fecond Temple, while they continued the people of God. The Order whereof, for my part, I must needs referre to the Ancient Scribes that succeeded the Prophets; as mine Authour R. Moses Maimoni-hath expressed in the first particular which I intend

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to alledge, that is the xviii. Benedictions wherein, praising God, they beg at his hands the supply of his daily bleffings. These, in his Treatife of Prayer and Benediction of the Priests, i. 2. he referreth to Ezra, as the Authour of them, when being returned from the Captivity, it was found that the people was not able to praise and serve God in a continued speech, their language being mixed with that of strangers. I confesse I should have thought it a more probable reafon to have faid, that they were composed as a direction for the Service of God, both in publick and private, as still their use is : But for this Authours credit, it is very well known, that all his stuff cometh from the best writings which that people have. And the agreement of the Jews of all Countreys, in these and the other Benedictions, whereof they are bound to fay every day an hundred, and that of old, fufficiently sheweth how ancient they are, when other ingredients of their Service are subject to change with times and places: as their Hymnes for example, whereof is to be feen at large, in Abenezra upon Ecclefiastes, v. 1. where he disputeth against those of R. Eliezer hakkalir, preferring before them those which R. Saadiah Haggaon had made. The fecond particular, that I will produce, is the Service of the feven dayes Fast, described in the fame

fame Maimoni, Taanioth iv. 14. how it was performed in Jerusalem. His words are to this effect, זוו כשהיי ונו , when they prayed after this Order in ferusalem, they went into the Mountain of the Temple, against the East Gate, and when the Apostle of the Congregation was come to, He that heard Abraham (the Prayer that ended thus) Bleffed be thou, O Lord God, our God, the God of Ifrael, from generation to generation. The people answer, Bleffed be the Name of his glorious Kingdome, to all generations and evermore. And the Officer of the Synagogue faith to the Priefts that blow the Trumpets, (according to the Law, Num. x.9.) Sound ye Sonnes of Aaron, Sound : and again he prayeth. This is a form then which was in use during the Temple, upon that occasion, and giveth presumption enough, that there was the like for all other ordinary and extraordinary ones. And at this occasion in particular is the Rule verified, which faith, That the people did not answer Amen within the Mountain of the Temple. Gem. Hierosol. Taanioth c.il. Babylon Beracoth c. ix. which Rule is enough to prove my intent, because it sheweth, that there were certain forms among them, (the fame that still are extant) which when they were used in the Synagogue, the people answered Amen in the end; but when they were used in the Mountain of the Temple, that is, within the outmost compaffe

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paffe of it, the peoples answer was, as afore. Bleffedbe the Name of his glorious Kingdome to all generations and evermore. And the cafe is related in the Misna Tasnioth ii. 5. that whereas once this answer was used in the Synagogue, the matter came before the WISE, (and, as I remember, it was before the great Sanedrin at Sippore, during the time that it fate there, being removed from Jerusalem, whereof afore) and their resolution was, that it was not fo practiled, but onely at the East Gate, and in the Mountain of the Temple; that is, as Maimoniand Bartenora both expound it, at the East Gare of the Temple, and at the Eastern Gate of the Mountain of the Temple. To make the meaning of their resolution to be this, that the answer of the people aforesaid, in stead of Amen, which they used to answer in the Synagogue, was onely practifed after the Benediction of the Priests which they gave at the East Gate of the Temple, as was faid, and at this Service of the Fast of seven dayes in Jerusalem, where it was done at the East Gate of the Mountain of the Temple, the outmost close of it. But seeing the same Service was done throughout their Synagogues, as the cause required, of necessity the same form was used upon those occasions, and the like upon others. The last particular I shall produce, is a Gircumstance observable at all their

their Services. That whereas the reading of the Law and other Scriptures, and the Expolition of it was done by principall persons, the chief of the Synagogue, with their faces turned to the people as they fate, as our Lord in the Synagogue of Nazareth, Luk. iv. 16. on the other fide, the Prayers were read by him whom they call Apparitour of the Synagogue, correspondent to the Deacon in the Christian Church, with his back to the people, and his face to the Ark and to the El-ders. This Office, though of good account in the Synagogue, as we see in Maimoni of Prayer, C. viii. n. 11. being yet inferiour to the Scribes and WISE, it is plain to my common fenfe, that it was not intrufted to direct the Prayers of their betters, in qualities proper to that work, upon other ground then this, because the Prayers had been compofed by those wife and learned afore, and were therefore ministred by their inferiours, the Deacons of Synagogues. Such is he of whom Luke iv. 20. And he clofed the book and gave it again to the Minifter , and fate down : Such is he that is called Apostle of the Congregation in Maimoni, the place aforelaid, that pronounceth the Service prescribed there, and to fhew that it was no late practice among them which he prescribeth, is called in the Milha, Beracoth v. 3. Taanith. ii. 2. היורר לפני תיבה, he that cometh down before she

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-C the Ark: The reason, if my conjecture mile take not, being this, Because the place where he fate among the Elders was higher then that of the people, by some steps, so that he must come down those steps to stand before them, with his back to the people, in doing Service : As R. Benjamin in his Itinerary, p. 75. describeth the chief Synagogue at Bagdat, that before the Ark there were ten stairs of marble, in the top whereof fate the head of the Captains, of the linage of David. Now it is to be known, that things related in the Misna, written in the dayes of Antoninus Pius, are not to be understood as if they were of no greater standing then that time, but are the most Ancient Orders of that people, practifed and delivered long afore from hand to hand, as things not lawfull to be committed to writing, and then first written, for fear that their manifold dispersions might bring their Rules and Orders into oblivion, as themselves professe. As for the practice of the Church next to the Apostles, let me nse the advantage which is due to the truth, and prescribe one thing, in their way, that intend to prove it to be against the Scripture, and the Apostle, forbidding to sint the Spirit to use prescript forms in praying, which is this. That it is not enough for their purpose, to shew out of some Church-writers, that some

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direction of their devotions, to their Bilhops or to their Presbyters; but it behoveth them to shew that they did it, as acknowledging that sense of the Apostle, alledging their reafon, and forbearing it as against Scripture. Forthere is a great deal of reason why that course might be tolerable and sufficient in the beginning, while the Church was oppressed by the secular Powers of the Empire, and the fear of perfecution contained the people in respect to the Orders of their Paflours, and them in respect to their Office, which afterwards, when the world was come into the Church, and the Empire become Christian, would not serve the turn. Then as it was requifite, that all Rules of the Church should receive force from the fecular Arm, fo might it prove requifite that the Order of Publick Service should be settled in a prescript form, though it had been left to the discretion of particular persons afore; in regard of that good and bad fish that was come into the Net, and might take the occasions pointed at to make rents in it. But I alledge this exception, to put them in mind, that no Ecclefiasticall writer hath yet been alledged to use their reasons, which giveth just evidence of the Novelty of the opinion grounded on it: Not because I do think the cause needeth it, or that any time of the Church can be shewed, after the Apostles, and

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and the time of extraordinary Graces wherein a prescript form of Publick Service hath not been used; much lesse that any such thing is proved by the words of Justine Martyr and Tertullian, produced out of their Appologies for the Christians, wherein they inform the Powers of the Empire, what the Christians did at their Assemblies. Which had they been but turned right into English, would have made it appear that they inforce either another fense, or quite contrary to that which they are produced to prove. The words of Justine, the place aforenamed, Apol. ii. Kal, a's mpotenter Tauon when Hull the wone, ap-10 महत्वदंव्हामा क्षे विमाल क्षे विमान, क्षेत्र मन्त्रहरू है। अर्थेह बेमर्थकर, में देण द्वारांबा, ठेंगा अर्थ बाध वर्ध मही, बेशव मांधाम का, में के त्रवेड के महण. ອານຸຄົ, ນ່ຽນທ ກ ຂໍ້ມໄພ້. which they translate, Then he who instructed the people, prayed according to his ability. 'O ressis, they translate, He that infructed the people, fignifying him that gover ned the people, to wit, in Ecclefiafticall matters: True it is the same person did both, but the fame word fignifieth not both: this by the way. But, son surans, they translate, according to his ability, as if an Aurapur, and son Aurapus, were both one. You shall see a difference by the Their Ancient Doctours have this faying, All TO, Whofeever faith Amen vith All HIS MIGHT, the Gate of the Garden of Eden is opened to him, Musar. C.iv. And in the same manner of speech, Meimont defcri-

Scribing their Morning Service, c. ix. r. and she people answer, Amen : be his great Name bleffed for over, and to all everlostings, VVITH ALL THEIR MIGHT. Whereas the fame Rabbi, in another place, Taanioth c. iv. 1. describing the speech of him that Preached humiliation to the people at the Fast of feven dayes, whereof afore, addeth; and proceedeth in fuch like discourses, according to bis ability, untill he humble their hearts and they repent perfectly. In the Ebrew it is here 'TD' DD, in the other places, זכל כחו , the first is in Greek, or Sivague, the other, son Sivague, in English that fignifieth, according to his ability, this, with all his might, fo much difference there is. and the mistake it causeth no lesse then thus: They will needs make Justine dream, as much as themselves do, of making shew of mens faculties in conceiving Prayers, who speaketh of nothing but that earnestnesse of Devotion with which he faith the Bishop or Presbyter came to confecrate the Eucharift. more proper without doubt to that prime point of Gods Service; which he thus expresent, That he sendeth forth Prayers and Thankfeivings vVITH ALL HIS MIGHT. In fine, when Justine, speaking of the Thanksgiving which the Eucharist was confecrated with, faith that He made it, son Porque, with all his might, he meaneth neither more nor leffe then afore, speaking of the Common Pray-

ers of the people, which he faith they made, curirus, or earnestly, as shall be said. The words of Tertullian, Apolog. C. xxx. Illus suspicientes Christiani manibus expansis, quia innocuis; capite nudo, quia non erubescimus; sine monitore, quia de pectore oramus pro omnibus Imperatoribus. It is justly excepted, that these words are not to the purpose, as containing the private devotions of Christians, compared with those of the Pagans. Neverthelesse, the subject of these Prayers, which he profecuteth afterwards, is the fame with the Prayers of their Assemblies, whereof he speaketh, C. xxxix. and giveth just cause to think, that he speaketh of private forms of devotion, borrowed from the publick. He faith there, that Christians prayed with hands stretched out, to protest their innocencie; bare-headed, to professe that they were not ashamed, touching the Gentiles, that covered hands and faces in praying, which he interpreteth a confession of guilt in the hands, an acknowledgement of shame in the face, which that habit fignified, as hath been faid: And in the same strain he goeth on, to tell them, that whereas they had their remembrancers to fuggest the devotions they addressed to their severall Deities, which he calleth Monitours, the Christians prayed without Monitours, because they prayed by heart. For the words, fine Monitore, quia de pettore.

pettore, of Tertullian, affected alwayes to imitate and expresse the Greek, are to my best apprehension, the translation of that which is called in Greek amon signs, in English, to fay by bears : and fo they could not have shewed a passage more pregnant with the sense they intended to deftroy, That they prayed by prescript forms. The fairest proof we can make, that the Church after the Apostles time, and the use of extraordinary Graces, betook thefelves to prescript forms of Prayer, as well as other parts of Gods Service, will be from the parts of it. The Pfalmes of David, in the first place, do mix Prayers with the praises of God, and are no extemporary conceptions, yet were alwayes one of the first parts of publick Service, as shall appear in due time. As for other Hymnes of private composure, Conc. Laod. Canon 15. Heet To pui dien mier Th प्रकार प्रकार कि राजिए, नकी केंगी तो वेपरिकास संग्रहिकार्वन का केंगा Sipsépas Janhorton, étépus tivas Jahren en encanoia. That besides inrolled Singers that go up into the Desk, and fing out of the Parchmine, others ought not to fing in the Church. Canon 59. On i dei istuncès Januès répedat en dunanta. That Pfalmes of private persons must not be faid in the Church. These Canons feem to make oppolition between those that came from private persons, and those that were entered in the Church-books. These onely to be fung out of those books by Clergie Chanters, inrolled

rolled in the lift of the Church, that other perfons might take no occasion to bring any into use, besides those that were prescribed and received. I find that to meet with the poison of Arrius, ficut in principio was added to Glaria Patri, in the Church-Service. And I have heard, that to meet with the poison of Pelagius, they took up the custome to put Dei Gratia in Titles and Infcriptions of Letters. But that the custome of using such set forms was taken up first, because the Arian and Pelagian herefies conveyed and foread themselves by that means, is strange news to heare. It might have been faid with more, reason of the hymns of Valentinus, so long afore, which Tertullian taxeth, De carne Christi, C. xvii. And let unpartiall teafon answer the question, Whether it be more like if any fuch thing were, that they should make that advantage, because set forms were then in practice, or, Whether the Church should fall to use that course, because it was first takenup by these herefies. In reading and expounding the Scriptures, the question is not made. But that is the particular, wherein I must yield something of private conception to have been used in the Primitive Church-Service. It is believed, that in the flourishing times of the Church, Preachers were wont, in the beginning of their Sermons, to commend themselves and their labours to Gods. bleffing ;

ling, the form is extant which S. Ambrose used, neither do we find that it was not at their own choice. But after the Sermon, the Catechumeni or Hearers, those that were under Penance, those that were vexed with unclean spirits, were dismissed with the severall Prayers of the Congregation & Benediaions of the Bishop or Presbyter, on their severall behalves. When that was done, the Prayers which were used at the Eucharift by the Congregation that was admitted to it were of two forts, as shall be shewed afterwards, when I come to compare the Service which this Church useth, with ther of the Primitive. The first was of those which the Apostle calleth Supplications and Intercessions, not onely for the generall and particular necessities both of the Congregation and the members of it, but of all members of Church and Common-wealth, topether or in particular, which are the fame for Substance which have since been called Litanies. The fecond was that Thankfgiving, from which that Sacrament is still called the Eucharift, because it was alwayes consecrated with it; wherein remembrance was made of all the bleffings of Gods Providence, in particular, that of our Lord Christ, which it pretendeth to commemorate with prayer that his Ordinance may be effectuall to the present. I know there-followed Thanksgiving

giving after the Communion, belides other pieces of that Service, as shall be faid: which I regard not fo much now, because they feem not to have been of fuch confideration. in the frame of their Service. My intent is to show in due time, that these were the prayers practifed upon the Apostles order, 1. Tim.ii. I.I exhort therefore before all that Prayers, Supplications, Intercessions, and giving of Thanks be made for all men: For kings and all that are in Eminence: That they are the same which the Apostle intimateth, and specifieth to have been practifed, at that time, when he faith , 1. Cor. xiv. 15. I will pray with the Spirit, but I will pray also with the understanding, I will fing with the Spirit, but I will fing alfo with the understanding: else when thou BLESsast with the Spirit, how Shall be that filleth the place of the ignorant fay Amen at thy. GI-VING OF THANKS, Seeing he knoweth not what then fayest? In fine that these Intercessions whereof the Apostle speaketh, Rom. viii. 26. when he faith, The Spirit it felf INTERare the same which in the Primitive Church were folemn & perpetual before Celebrating the Eucharist according to S. Chrysostomes Exposition averred afore. This must be done after we have showed, what reason there is to think, that the Eucharist was celebrated at these Assemblies whereof the Apostle writeth

teth to the Corinthians, chap, xiv. In the mean time, as concerning the Prayers for Hearers, Penitents, and possessed Persons, as well as the faid Supplications & Interceffions, that they were all done by prescript form, let me argue as I did afore, of the Prayers of the Synagogue, because they were ministred by the Deacon, as S. Chrysostome faid, and as it shall appear afterwards, by the remembrance we shall find of the Custome of the Church. For I suppose no reason will yield, that the Church referred themselves to be directed in their Publick Service by that rank of Ministers. As for the THANKS-GIVING which the Sacrament was confecrated with, I will here use no more then the words of S. Cyprian, de Lapfis, Serm. xiv. Ubi verò Solennibus adimpletio dare calicem Diaconus prasentibus capit, &c. and in another place where he calleth it, Calicem SOLENNI benedictione facratum. And ask whether the Eucharist were consecrated with an Ex tempore Prayer, in Justine or Tertullians time, the form whereof by S. Cyprians time was become SOLEMN. Of the Preface Surfum Cords, remembred by the fame S. Cyprian, de orat. Domini, and yet extant in all ancient Liturgies as well as ours, as well as of other particulars, there will be occasion to speak afterwards. From that which hath been faid of a prescript form

of Prayer at celebrating the Eucharift, I will take upon me to prefume no leffe of other Services at other Assemblies. Conc. Land. Can. xviii. taketh Order, Tiet To nir awilu Autupyi-का में रेप्ट्रकेंग मर्वागण्य में देन पर्वीद देशस्त्राचाद, में देन प्रवीद रेसान्वाद opolam piredu: That the same service of Prayers ought to be performed both at ninth houres (at three after noon) and evenings. It hath been faid of late, that this Canon first confined the Prayers of the Church to a fet Form, commanding to use alwayes the same, but such an one as every one composed for his own turn. This is argued from the iii. Councel of Carthage, after this of Laodicea, Can. axiii. where it is said, Et quicunqué sibi preces alicunde describit, non eu utatur, nist prius eas cum instructioribus fratribus contulerit. And who foever copieth out Prayers for his use, from any where, let him not usethem, till he have debated them with his more learned brethren. Afterwards, that the forms to be used be first allowed in the Synode, we are told was first ordered, in the ii. Councel of Milevis, some few years after this. The words are thefe, Placuit etiam illud, ut preces, vel erationes, seu missa, qua probata fuerint in Concilio, sive Prafationes, five Commendationes, seu manuum Impositiones ab omnibus celebrentur: nec alia omnino dicantur in Ecclesia, nisi qua à prudentioribus tractata, velcomprobata in Synodo fuerint , ne forte aliquid contra fidem , vel per ignotan-

ignorantiam, vel per minus fludium fuerit compositum. It seemed good also that those Prayers, or Maffes, which have been allowed in the Councel, whether Prefaces , or Commendations. or Impositions of Hands, he frequented of all, fo that mone at all be faid in the Church but fuch as have been treated by the more difcreet, or allowed in the Synode , lest perhaps something against the Faith be composed, either through ignorance, or too little beed. With what judgement these bold conjectures are imposed upon the world for truth, is now to be confidered. First, it is acknowledged on all sides, among men of learning, that there is a great deal of confusion in these Africane Canons, as they have been published in the Collection of Councels. In particular, by Justellus his preface and edition of those Canons it appeareth, that the Councel which is there called the iii. of Carthage, Cafario & Attico Coff. A. D. CCCXCIII, did make Canons, which are yet extant in the Code published by Juftellus, in number xxiii. the rest of the L. fathered upon it, are packed together, most of them, out of the Councel of Carthage in which that Code was inacted, Post Conf. Honorii xii. & Theod. viii. A. D. CDXIX. whereof nevertheleffe this is none. But this ii. Councel of Milevis, Theod. vii. & Palladio Coff. A. D. CDXVI. decreed indeed against Pelagius and Celestius, but made no R 2 Canons

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Canons whereof we have just remembrance: the xxvii fathered upon it, are packed together out of diverse Africane Councels; one whereof is that of Carthage Honorio vii. & Theod. ii. Coff. A. D. CCCCVII. among the Canons whereof there is one, which in the Copie, published first in Greek by Du Tillet, fince with the Originall Latine, by Justellus, is in number ciii, in thele terms, Placuit etiam hoc, ut preces que probate fuerint in Concilio, sive Prafationes, five Commendationes, seu manus Impositiones, ab omnibus celebrentur: nec alia omnino contra fidem praferantur (in the Collection called the Africane Councel, proferantur) sed quacunque à prudentioribus fuerint collecta, dicantur. This also seemed good that these Prayers which have been allowed in the Councel, whether Prefaces, or Commendations, or Impositions of hands, be frequented of all: fo that by no means, others against the faith, be preferred (or faid) but thefe that have been composed by the more discreet, be faid. Ballamon upon this Canon, 'Os sours, mes Shionomoi smy sipur Neyer Luzas acurades. It seemeth some Bishops took upon them to fay Prayers not customed. It feemeth indeed inconvenience was perceived, by the unconformitie of particular Episcopall Churches, upon alterations made by the Ministers of them in their form of Service. Therefore it is provided, That the Service to be used be first approved in the usuall Synode

node of the Africane Churches, that all Episcopall Churches of those Provinces might be conformable. But this supposeth a Form we those Churches had, how should else provision be made against alteration in it? And this being without doubt the Authentick Canon, from which both those recited have been jumbled into the Councels specified: neither can we allow them more credit, then can be thought due to him that pleased to make that jumble; nor can we admit any other fense of the words of them, then the words of this Canon inforce. Which fense, being of no more consequence, will not be worth the while further to difoute. And it is to be observed, that some Western Canons have provided to the same purpose, that all the Churches of the same Province, be conformable in point of Service. Conc. Venet. C. xv. Rectum quoque duximus ut vel intra Provinciam nostram Sacrorum ordo, & pfallendi una sit consuetudo. We have also thought it right, that in sacred offices, and the order of finging, the fame custome hold through our Province. Conc. Epaon. C. xxvii. Ad celebrandum divina Officia, Ordinem, quem Metropolitani tenent, Provinciales observare debebunt. For celebrating divine Offices, those of Provinces shall be bound to obferve the Order which the Metropolitanes hold-A By which appeareth the point aimed at in all Gerund can 1: Gnil 3 thefe

these Canons, to make the whole Province conformable in Divine Service. Which was without doubt the intent of that of Laodicea, expounded by Zonaras, by that ciii. of the Africane Canons, Two to wie mepale names Sardiferu. The same thing (faith he) doth this present Canon also ordain. Thus it is easy to perceive, that this Canon of Laodicea, providing that the order of Prayer be alwayes the SAME intended not to appoint the SAME Minister alwayes to use the same order of Prayers, as is imagined, but that there should be one Form unalterable, with respect to the Diocese of Asia, for which it was Originally made: As that of Carthage, for the Diocese of Africk, and others for their feverall Provinces. And because they allow by this Canonevery man to compose his own service, foit be alwayes the fame, let them take notice how this agreeth with Zonaras, Tero w som, &c. Therefore, faith he, this Canon feemeth to order the same, that who seever would shall not compose Prayers and say them at Assemblies. And now judge whether he or these new Masters is best at expounding the Canons. Onely observe, That this xviii. Canon of Laodicea concerneth nor the Service of those Assemblies at which the Eucharist was celebrated, of which alone that cill. Africane Canon proceedeth: the title whereof is, De precibus ad altare dicendis, of Prayers to be

faid at the Altar. Whereupon it might perhaps be conceived, that the faid pretended Milevitane Canon, where it ordereth the Prayers of the Eucharift, requireth them to be allowed by the Synodes where it requireth them either to be allowed by the Synode, or else treated by the more discreet, speaketh of other Services such as that Canon of Laodicea concerneth: but being of no more credit, it deserveth not to be fifted fo near. Adde to all this the Tradition in the lives of the Popes, what this or that Pope added to the Prayers that the Eucharift was celebrated with, which there is no reason to discredit for the whole, and it will appear both that there was a fet Form from the beginning, and that it was subject to continuall alterations, the true reason why the Primitive forms cannot now be exhibited. I am not so credulous as to intitle the Liturgies fathered upon S. James, S. Mark, S. Peter, no nor S. Bafil, or S. Chry fostome, as now we have them, to the persons whose names they wear. But I am confident they are the Services frequented in the Churches of Jerusalem, Alexandria, Rome, Constantinople, and the parts of the East that followed S. Basil, in celebrating the Eucharist, from the time that they were put in this frame, and that to this frame they are reduced, through those changes which severall ages have

have brought to passe, from a prescript form at the beginning, though not this. For example, That which is called S. Peters, is word for word the Canon of the Romane missall, with some parts of the Eastern Liturgies, which I find not yet to have been frequented in the Western. From hence we have ground enough to imagine, why it hath been called S. Peters. That of S. James we may discern to be the service of the Church of Jerusalem, by the particulars of it related to in the Catechifes attributed to Cyrill of Jerusalem, Catech. v. That of S. Mark may be discerned for the Service of the Church of Alexandria, by the great agreement it carrieth with that of S. Cyrill fometimes Patriarch, and with the Ethiopick received from thence, as from their Mother-Church, both in Biblioth, Patrum. But as for the alterations to which it is to be believed thefe Liturgies have been subject from time to time, we have this confession of Victorius Scialach, the Maronite at Rome, in his Prefaceto Velfeius of Ausburg, before the three Liturgies, which at the request of his friends, he turned for him out of the Arabick Copy fent him by Scaliger. Nam ut Latiniipsi & Graci Pontifices, multa deinceps in fuis Liturgiis, quas jam inde ab Apostolis acceperant, pro re nata, vel immutarunt, vel addiderunt : ità etiam ab Alexandrinis & Agyptiu, par est credere.

eredere, pro temporum opportunitate factitatum. For as the Latine and Greek Prelates either added or changed, upon occasion, divers things afterwards, in the Liturgies which they received even from the Apostles: so is it meet to think was done according to the occasion of times, by those of Alexandria and Egypt. Of the Alterations made in the Romane Service by the Popes Gelasius and Gregory the Great, befide others, the remembrance is quick and fresh in divers Writers. The like it is reasonable to conceive of other active Prelates. This he very pertinently argueth after-wards from the Copie which he translated, in which the Liturgie called S. Bafils was couched at large. Of the two that remain, intitled to Gregory the Divine and S. Cyrill, nothing was fet down but the passages of difference from that of S. Bafil. Though being subject to such continual alterations, we cannot be bound to believe them, as they are, to have been composed by those persons whose names they bear. And this truth we must take notice to be of great advantage to the cause of that Reformation which we professe. For prefuming, as we do, that an alteration in matter of Religion hath come to palle, what better account can we give how it should be effected, what more reasonable way can we affigne, of conveighing it into the minds of the

the people, then by unfenfible alterations in the form of publick fervice? which fo long as we know in generall to have been done. there is just cause otherwise to presume, that it hath been to that purpose which we oppose. And if the traces hereof were well hunted in particular, perhaps it might be made to appear to common sense, in the main particulars which we professe to reform. So when demand is made to exhibit the Copies of Primitive Liturgies, the case is much as it was of old at Athens, in the difoute about Theseus his ship in Plutarch, Whether this which had been fo changed, that no man could tell what part of it remained, were the same or not. Suppose we leave the Probleme to those keen wits of Greece, that started it, I suppose it could not be questioned on any fide, that there had been once such a ship of Theseus. In our case I shall hope to produce some ribs or limbes of the service practised and prescribed by the Apostle for the substance of it. And therefore, though I presume not with that Maronite, that the Apostles themselves prescribed the form, and delivered to those which fucceeded them, having showed afore, That for that time the parts of it were ministred by immediate inspiration of Gods Spirit: yet this I will take upon me to conclude out of the premises, that as it had been in the Synagogue

Synagogue afore, so in the Church afterwards, when those inspirations were ceased. they betook themselves on all hands to prefeript forms, which at the first derived from the Primitive practice, retained that agreement in feverall places which in the fubstance of them still appeareth. And being propagated from the greatest Churches at the first, have at length all yielded in a manner to the principall. By Balfamon in Can. xxxii. Sex. Syn. and his answer to Mark Patriarch of Alexandria, it appeareth how defirous the service of S. Chrystostome, that is, of Constantinople, was to put down these of Jerusalem and Alexandria. And it is well enough known how the Romane Masse, which was once the Gregorian Service, hath abolished the Spanish, Gaulish, and Germane Orders, and confined that which is intitled to S. Ambrose to his own Church of Millain. That this perpetuall practice of the Church, of prescript forms of Service is not against the Principles of the Reformation. or the judgement of chief Reformers, a few words shall serve to conclude. In particular, in this of England, for which I plead, That the Principall of the Clergie should be imployed to advise, the whole kingdome affembled, to inact a Form of Service, to the purpose that those which could make no Prayers of their own head, might use it as cork

cork to help them to fwim with, not for any of these considerations expressed afore, especially the practice of it once inacted, having been without interruption ever fince, is a thing fo farre from common reason to conceive, that it is hard to believe that those which speak it believe themselves in it. In Luthers Reformation the question is not made, though there is no reason to be showed, why their example should not be drawn into consequence here. As for the other according to Calvine, fo farreas my lot hath been to know the preacher of it, I confesse it is a thing which hath made me much marvel, to see them so punctuall in practifing their form prescribed, that scarce any thing came from the Ministers themselves, but that very short prayer afore the Sermon, wherein they recommend themselves and their performance to the bleffing of God, as you faw the falhion was in the Ancient Church. Because it is found that the opinions, which this Church hath been disquieted with, were taken up upon unreasonable affe-cration to be conformable with them, those that pretend their example are bound to flow us among them the Principle whereupon this point is condemned, that a prefeript Form is that which the Apostle forbiddeth in Quenching the Spirit. Therefore it will not be enough to fay, That divers Churches

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Churches of that Reformation, use to neglect the Order appointed them, and use the voluntary conceptions of their Ministers in publick Prayers. For that may be thought of all, and of us, for the reasons premised must be thought an example of ill consequence, & not for this Church to imitate. But it is requifite to alledge the same reason from their Doctours, and to show that they disallow set Prayers, as Quenching the Spirit. To which purpose I have not yet heard any thing produced either from the Fathers of the Church or from the Reformed Doctours. And therefore till that be done, I am bold to fend home that Principle to them that have most right to own it, that is, to those of the feparation from this Church of England, or rather to those Germane Sectaries, that dream. ed of Enthusiasmes, and immediate inspirations.

CHAP. VIII.

Of times of Assemblies. Daily Morning and Evening Service is for the edification of the Church. Humane Institution of Festivals lawfull. Publick Service upon them, and upon weekly and yearly times of Fasting, is for increase of goddinesse. Of frequent celebration of the Eucharist. Houres of Prayer among the Apostles and Primitive Christians, from the Synagogue. Fostivals of the Law for glad.

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gladnesse, and those of humane institution in the Synagogue. Of Fasting-dayes in the Synagogue and Primitive Church. How the Eucharist was frequented in the Primitive Church. The Order of this Church agreeable with the judgement of chief Reformers.

THe next point concerning in generall the Order of Publick Service, is the difference of times, and dayes, and houres, in refpect of frequenting our Assemblies for the purpose of it: And first, the Order of daily Morning and Evening Service, how much it concerneth the edification of the Church, that is, the training of it in the exercise of Godlinesse. A point otherwise to be pleaded then the rest. For in other matters we have reason, or at least the shadow of reason, to deal with: In this, it is not for Christians to alledge, That it is not for the honour and glory of God to be ferved in publick, or that it is not for the benefit of his people to joyn together in addressing their petitions, in procuring their daily wants at his hands. Ne-verthelesse, as if these considerations were to give way to the occasions of the world, those that deny them not to be valuable, are content to let them, and the Order of daily Service grounded upon them, be uneffectuall and to no purpose. This is not the place to dispute how much the confideration of Gods

Gods Service is to out-weigh the world and the occasions of it. Onely, because it may be faid, How many idle bellies are maintained in the Church of Rome, to Pater over their Mattens and Evenfongs, in a manner not regarded by themselves, and a language not understood by the people : let it be considered, what greater advantage the devil could wish to make of this abuse among them, then upon occasion of it to bring the Service of God into disule among us; or how he could have improved this scandall to more purpose, for the hindering of Goodneffe, then rooting out the substance of Gods Service, rather then reforming the abuses of the manner of it. In the next place, the difference of Festivall and Fasting-dayes from the ordinary, in respect to the Service of God upon them, is an Order much concerning the edification of the Church, in the exercife of Godlinesse. Here indeed some pretense of reason-hath been made, to shew that it is not in the power of the Church to appoint Festivall dayes, as a thing contrary to the tenoor of the Law which faith, Six dayes thou shalt labour and do all that thou hast to do. I know not whether men by this time be ware of the mistakes which this reason involveth, because it maketh not so much noise in these dayes: but without doubt it was alwayes a groffe inconfequence, to imagine an office

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office of the fecond Table, of labouring in ordinary work, to be commanded by a law of the first Table: but without doubt it was alwayes a groffe inconvenience, to imagine God to give a command here, which we must suppose him to crosse afterwards in the law of Moses, when he cometh to appoint New-moons and other Solemnities to be observed on these six dayes. Therefore when the Commandment faith, Six dayes thou shalt labour, the meaning is, Six dayes thou MAYEST labour : thou art licensed and not forbidden to do thy daily work on them, by this Commandment. So it is translated in our last English, Exod. xxxi. 15. Six dayes may work be done: And in the Ebrew the same word standeth for both tenses. Last of all, whereas it is known that there were in the Jews Calendar, at the time when our Lord Christ lived upon earth, divers Solemnities befides those that were appointed by the law of Moses, of which something must be faid afterwards; and we know by the Gospel, that our Lord himself kept the Feast of the Dedication instituted by Judas Macchabeus, by that particular we are affored, both that he observed the rest, and that by observing he allowed and commended the Institution in generall, for the purpose whereof we speak. For, the bleffings of God, whereof these Solemnities renew the remembrance,

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are of that effeem to the Church, that we are not able to expresse too much thankfulnesse in taking that occasion of solemnizing his Service. And the greatest part of Christians are fuch as will receive much improvement in the principall Mysteries of our Faith, by the sensible instruction which the observation of fuch Solemnities yieldeth. The remembrance of the Birth, the Sufferings, the Resurrection and Ascension of Christ, the Coming of the Holy Ghoft, the Conversion of the Gentiles by fending the Apostles, the way made before his coming by the Annunciation of the Angel, and the coming of the Baptist, as it is a powerfull mean to train the more ignorant fort in the understanding of fuch great Mysteries, so it is a just occasion for all forts, to make that a particular time of ferving God, upon which we folemnize those great works of his. For the purpose is not to hinder the occasions of the world, by fetting afide mens ordinary work, but to preferre the Service of God before it. If the Publick Service of God be of better efteem then the businesse of this world, well may the Church own all the means by which she laboureth to procure the exercise of it: but if the bufineffe of this world, so far as it hindereth northe Service of God, be good & commendable, she shall not need to own the restraint of it further then it tendeth to that purpofes Theres

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Therefore provided, as it is among us, that the wholesome effect of this Ordinance vanish not in the excessive multitude of Festivals, ordinary occasions crowding out the remembrance of those that deserve it; it will not serve the turn to say, That the Papists have made these Solemnities the occasion of worshipping the Saints that own the dayes: To that must the same be answered as afore. That it is the use and improvement that the devil would chuse to make of such scandals. to prevent the abuse of Gods Service. by rooting out the exercise of it. As for particular Solemnities of Fasting, by the week, or by the yeare, we are to consider that abstinence is not onely the cure of that fenfuality which furfet breedeth, but the most powerfull means to represent unto a man the whole condition of his foul towards God. Would a man desire to humble himself in the consideration of his offenses ? Let common sense be judge, whether he shall do it full or fasting to better purpose. Wherefore, being subject to runne into offense from time to time, what more wholesome Ordinance can the Church have, then to Assemble from week to week to humble our felves in the presence of God, and to labour to divert his due wrath, that it light not upon us in generall or in particular ? And being subject neverthelesse to heap wrath against our selves, by slighting our

our continual humiliation and repentance. what more Solemn Ordinance could reason device, then Fasting before Festivals, then before the most Solemn yearly Festivall, the most Solemn yearly Fast; by humiliation going before, to estate us in the right of those bleffings which then we celebrate? Our Lord in the Gospel hath said of his Disciples, When the Bridegroom shall be taken from among them, then shall they Fast in those dayes: Should Christians never Fast but when publick calamities, or extraordinary occasions of the Common-wealth call for it, well may it be asked, Where is the effect of these words ? I speak not now of any difference of meats for conscience sake, in that abstinence is not seen in the consideration now in hand: But I speak of the Service of God upon these occasions, which being appointed for humbling of our fouls in confideration of our offenses, common sense will not refuse, that abstinence is necessary for the purpose. If it be said in this point as afore, That the Papifts have abused this Ordinance to a facrilegious opinion of Satisfaction, and Merit, and the worship of God: having declared a just and true reason and ground of the Ordinance, according to which it is no worship of God, but the opportunity and means of his due and requifite Service, the answer must be as afore, That it

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is the advantage which the devil would wish to make of fuch abuses, to make them the pretenfe to root out the Service of God, and fo to fave the pains of reforming it. The last confideration which I referre to this head, concerneth the frequent Celebration and Communion of the Eucharist, which is indeed the crown of Publick Service, and the most solemne and chief work of Christian Assemblies. And though for the particular time of Communicating, it is rather commended then injoyned, yet the remembrance it importeth is so proper, so particular to the Profession we make, that our Assemblies are never so like the Assemblies of Christians. as when it is celebrated. And though it is not in men so to command the occasions of the world, as to be alwayes disposed to communicate, yet, that in the generall of the Church there should not alwayes be persons disposed to communicate, that it should not be celebrated for those which are disposed to communicate, is an inconvenience, for which nothing but too much love of the world, too much backwardnesse from spirituall duties, can be alledged. For if it be faid, That the Church of Rome, by retaining the Custome of celebrating day by day, hath turned the Communion into a Sacrifice for the quick and dead; the answer must be as afore. That it is the use which the enemy of mankind would

would chuse to make of their abuses, to perfwade men, that fo long as private Maffes are abolished, they are at freedome to be secure of the frequent Celebration and Communion of the Eucharist. If any man think that under this which hath been faid, there is an intent to shoulder out Preaching, by commending other causes of Religious Asfemblies, he shall both wrong my meaning, and mistake the truth of the cause. He that will have men to Preach more then they learn, and to void those crudities in the Church which were never digested in their studies, perhaps may have reason to think, that where the stuff is slight, there the larger measure is due : but besides the scandals such raw doctrine must needs breed; he shall be fure to bring a flight esteem upon that Profession, wherein God is served no otherwise. But he that will provide abilities of men for fo great a work, shall find, that these Assemblies on Festivall and Fasting-dayes, the occasions whereof are here commended, shall minister opportunities of continuals Preaching, even beyond those of hearing, alwayes for the edification of the Church, where men are able to support the respect and esteem of fo great a work. It is now time to put together the Primitive practice of the Church, in the particulars here touched, deriving it as near as can be from the time of the Apostles.

It is thus written of the first Disciples, Acts ii. 42. And they continued stedfastly in the Apostles Doctrine, and Communion, and in breaking bread, and Prayers. And verf. 46. And day by day continuing with one mind in the Temple. and breaking bread from house to house, did eat their meat with gladnesse and singlenesse of heart. Again, iii. I. Now Peter and fohn went up together into the Temple, at the houre of prayer, being the ninth houre: that is, three after noon. The Synagogues were inftituted for the morall and perpetuall Service of God, by prayer, and praising him, and expounding his word, leaving the figurative worship of Sacrifices to the Temple: upon which neverthelesse the circumstances of that morall Service depended, as hath been observed out of R. Moses Maimoni, Tephillah Ubircath Cohenim, C.i. n.7. and must be repeated here. Thus he delivereth; That correspondent to the daily Sacrifice Morning and Evening, there was ordered among them, and practifed, one Service for the Morning, another for the Evening : that therefore called שחרית, this ערבית. And on Solemn dayes, when there was a Sacrifice more then ordinary offered by the Law, a third called 7010, that is, over & above. Further, n. 8. That, as the limbes of the Evening Sacrifice were burning all night upon the Altar, fo, in correspondence, there was order-

ordered a prayer at night, which, though not obligatory, he faith was practiled by all Ifrael. Of the Service appointed for Fastingdayes, at clofing in the Evening, called therefore by them נעילה, I need fay nothing here. C. ii. n. 2. he declareth, that because, when the Eve of the Passeover fell upon the Friday, the Evening Sacrifice was killed halfan houre after noon; therefore the time from which the Evening Sacrifice became due was from thence to half an houre after three; which was called מנחה גרולה, the great Evening Service, the leffe being from thence to Sunne-fet. So that he who playeth this Service from half an houre after twelve, is disobliged of the debt of it: And upon what terms it is faid, either at both these houres, or at the one, according to their orders, it followeth there, n. 3. Of these three Services, the Ebrew Doctours, Maimoni as afore, Abenezra upon Pfal. iv. 6. R. Saadiah upon Dan. vi. 10. constantly expound the words of the Pfalmist there; Evening, and Morning, and at Noon will I pray, and cry aloud, and he shall heare my voice. And that of Daniel, He kneeled upon his knees three times a day, and prayed, and gave thanks before God, as afore time. Whence it should seem, that when S. Peter went up to pray upon the house top about the fixth houre, Acts x. 9. his meaning was to observe the lawfull houre of the EvenEvening Service half an houre after Noon: though, being at Jerusalem, he went up into the Temple with John at the houre of Prayer, being the ninth houre, when this Service was performed there, in the Assembly of the people. The fame which Judith observed, as we reade, Judith ix. 1. About the time that the incense of that Evening was offered in Ferusalem, in the bouse of the Lord, Fudith cried with a loud voice and faid. According to that of the Pfalme, Let my Prayer be fet forth in thy fight as the incense, and let the lifting up of my hands be an Evening Sacrifice, as you heard afore, that their prayers in the Temple were offered at the time of incense. Thus the order of the Synagogue aimed at the Sacrifices, which by the Law were offered in the Temple. In the Church, it was received of very ancient time, to pray at nine, at twelve, and at three after noon, aiming, it should seem, at the practice of the Synagogue, and of the Apostles according to it, but with the difference you see, that they prayed thrice in the day time, whereas the Jews third Service was at going to bed, as you have it in Maimoni as afore. Tertullian, De Jejun. adv. Pfych. C. x. sheweth, that the houres of nine, and twelve, and three were customed for Prayer by the Christians of that time, by proving it from the example of the Disciples assembled, as S. Peter saith, Acts

Atts ii. 15. upon the third houre of the day; of S. Peter, that went up to pray at the fixth houre; and of Peter and John, that went up to the Temple at the houre of prayer, being the ninth houre. And then it followeth, Quedetiam suadet Danielis queque argumentum, ter die orantis, utique per aliquarum horarum exceptionem, non aliarum autem quaminsigniorum exinde Apostolicarum, tertia, fexta, nona. Hincitaq; & Petrum ditam ex vetere potius usu nonam observasse, tertio orantem suprema orationis munere. Which also Daniel his praying thrice a day argueth, for footh, excepting some houres, and those no other then these of the Apostles, which thence were more notable, the third, fixth, and ninth. Hereupon I would fay, that Peter rather observed the ninth by ancient custome, praying the third time, as the last offering. Here lieth the difference. It is the third prayer of the day, according to Tertullian, which Peter and John offered at the time of Evening Sacrifice, which these Ebrew Dodours make but the second. Whatsoever become of this difference, as concerning the houres of mens private prayers, the publick houres of the Temple, observed by the Apostles, became a President to the Church for the Publick Service of God at their Afsemblies. In the Constitutions of the Apofiles, they are exhorted to pray the Lords Prayer thrice a day, according to Tertullian, VII.

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vii. 24. They are again exhorted to pray at other houres besides, viii. 36. But as concerning their Affemblies, thus he instructeth the Bishop to teach the people, just according to the practice of the Synagogue, alledged out of Maimoni ii. 58. Aldionov 5, & ordenom, RELEUS के माद्वीम मार् रेबक, मेंड मीट देसस्रमानंबम देमिक्स्ट्रिंट्सम, But in teaching, O Bishop, charge and instruct the people to be continually at Church, Morning and Evening every day, and not absent at all. Whereas upon Lords dayes, in the same place he remembreth three Services, which feem to be those whereof the Canon of Laodicea speaketh, where it appointeth the same Service of Prayers to be used, both at three and at Evenings, meaning upon Lords dayes, according to these Constitutions. It is not then this Authours judgement, (upon which I stand not) but it is the Example of the Apoftles, and Primitive Disciples, reforting to the Temple to serve God with the Jews, in the Service there practifed, and that accord-· ing to the custome of the Synagogue; but it is the custome of the Church by him remembred, and derived from their Example, that must needs recommend with great weight unto us the order of this Church, as concerning daily Morning and Evening Service. And to the same purpose, in the Reformation, Calvine upon Acts iii. 1. Instituerat Dominus

ut Sacrificium vefperi & mane offerrent. Hoc exercitio docebantur ab Invocatione & cultu Dei incipere diem & slaudere, God hath appointed the fews to offer Sacrifice morning and evening. By this exercise they were taught to begin and close the day with calling upon God, and his Service. A little after, Primum, quod stat as boras Deus veteri populo esse voluit, indè colligimus Ecclesiam non posse carere certà disciplinà. Ac hodie, nifs obstaret nimius torpor, utile effet quotidie haberi tales conventus. Firft, whereas God appointed his ancient people set houres, thence we gather, that the Church cannot be without a certain discipline. And at this day, if too much dulnesse hindered not, it were usefull every day to hold such Assemblies. Of Festivals appointed by the Guides of the Synagogue, not by the Law of Moses, we have foure, to my remembrance, expressed in the Scriptures. The first is that of Purim, Efther ix. 20. The second, the Festivall of the Law. upon Tifri xxiii. observed sill among the Jews for making an end of reading the Law, which they begin to reade over again the next Sabbath ; pointed at Nehem.viii.g.ix.1. as Scaliger De Emend. Temp. vii. Not. in Comp. Fud. hath excellently observed. It is first to be known, that the Festivals of the Law were appointed to be folemnized with mirth and gladnesse of heart : wherefore they are called, Num. x. 10. The dayes of your glad-

gladnesse. And in the Psalme for the Sabbath, xcii 4. the Pfalmist in this respect, For thou Lord hast made me glad through thy works, faith he, I will triumph in the works of thy hands: expressing the subject of that gladnesse, the remembrance of the Creation, upon that day celebrated. Though the obfervance of rest upon the Sabbath was strict, vet when our Saviour went into the house of one of the chief Pharifees to eat bread on the Sabbath, Luke xiv. 1. this invitation and entertainment is argument enough that it was Festivall, for the manner of observance. Hereupon it is, that the people falling to weep upon hearing the Law read, the first day of the Feast of Tabernacles, Nehem.viii. 9. are forbidden to violate the Law of the Feast, and commanded to observe the day in the right nature of it. Whereas the people then, being forbidden to mourn on the Festivall, are faid, ix. 1. to have fasted on the xxiiii. of that moneth, we have cause to prefume with him, that the Fast, whereof they acknowledged the cause, upon the first day of that Feast, was deferred till the usuall Solemnities of it were past; which by the Law ending upon the xxii. and the Fast not kept till the xxiiii. it is plain that the reason was, the Festivall of the Law, falling then, and observed upon the xxiii. as now, not by the Law, but by the Constitution of their Elders.

Elders. The third is the Feast of the woodoffering, of which Nehem.x.34. And we cast lots among the Priests, the Levites, and the People for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed yeare by yeare, to burn upon the Altar of the Lordour God; as it is written in the Law. And xiii. 31. And for the wood-offering at times appointed. The same Scaliger conceiveth out of Josephus, that this Festivall fell upon the xxii. of the moneth Ab, to which sense he referreth the words of Orach Hajim, AB eft rex, quod in eo caderent ligna in Sacrificium: AB is a King (among Moneths) because upon it they cut wood for the Sacrifice. But the truth is that which the Misna relateth, Maff. Taanith. C. iv. n. 5. that it was held for nine dayes of severall moneths, whereof a great part fell in that moneth. For this is that which the Scripture faith, At. times appointed yeare by yeare. The last is the Dedication of the Temple by Judas Maccabeus, which our Lord observed, fohn x. 22. neither is it within the compasse of common fense, to imagine that he did otherwise in the rest of the Solemnities, which were then for certain in the Jews Calendar. As for their times of Fasting, the day of Atonement stood by the Law of Moses, and the rest appointed for it, as strict as that of the Sabbath; but the nature of the observance quite otherwise, with

with humiliation and afflicting the Soul. There were divers other Fasts which that people took upon them to observe, not upon the Law, but upon publick Order and Custome,upon set dayes of severall moneths, as in their Calender is yet to be feen ; whereof fome are remembred in the Scriptures. Zach. vii.5. and viii. 19. we reade of the Fasts of the fourth, and fifth, and feventh, and tenth moneths, in remembrance of those calamities which God had punished the sinnes of that people with upon those dayes, most of them still remembred in their writings. Befides, that which is read in the Law of Mofes, Num. x. 9. And if you go to warre in your land with your enemies that distresse you, then you shall blow an alarm with the Trumpets: hath been from old time understood, in the practice of that people, of all diffresses that came upon them for their finnes, and of Proclaiming Fasts for strict repentance, and diverting Gods wrath, Maimoni, Taanioth. C.i.num. 1. The Order of which Fasts was grounded upon that which the words of the Pharifee point at, Luke xviii. 12.1 fast twice in the week. For without doubt the fecond and fifth day of the week, Mundayes and Thursdayes, were observed many ages afore that, for the purposes which the same Rabbi specifieth. Tephillah Ubircath Cohenim. C. xii. n. 1. סשרה רבינו ונו , Our Lord Mofes appointed Ifrael

Ifrael to reade the Law at morning Prayer upon the Sabbath, and the second and the fifth, that they might not rest three dayes from hearing the Law: and E fra appointed to reade it at evening Prayer upon the Sabbath, because of idle perfons, And he ordered that three men should reade upon the second and fifth, and not lesse then ten verses. And in Megillah. C. i. num. 6. 23 these that dwell in villages, that Assemble not in the Synagogues, but upon the fecond and the fifth. These are his words, by which it appeareth, that these dayes were more folemn for Assemblies, then the rest of the week, seeing that in villages they Asfembled upon them in the Synagogues, which upon every day they did not. The words of the Pharifee bear further, that they were observed with fasting : and, besides Epiphanius, their own writers have delivered no lesse. But the observance, without doubt, was not fo strict upon them, else could not the Pharisce have alledged it for his own praise. And the Order of proclaimed Fasts, whereof I began to speak, argueth no lesse. It was at the least for three dayes, beginning at the Munday, and fo on the Thursday, and Munday next, Maimoni Taanioth. C.i. n. 5. But if seven dayes of fasting were appointed, then they went on interchangeably from the first Munday, C. iii. n. 5. So the Congregation fasted not on Sabbaths or Festivals, neither

ther did they begin fasting on New-moons, or the Dedication, or Purim, or the working day of a Feast, (that is the dayes that come between the first, and last of the Passeover and Tabernacles) but if they had begun afore, they went on upon these dayes, C. i. n. 6, 7. If these dayes then had been fasted ordinarily with fuch strict observance, then could not the extraordinary Fasts, which were purposely cast upon the same dayes, have been perceived. The institution and observation of these Solemnities in the Synagogue, as it regarded no Ceremoniall Service, which figured things to come, but the Service of God by publick Prayers, and the Praises of God with hearing his Word upon the remembrance of his bleffings, or of our misdeeds, was a due President for the Church to follow, according to the chief occasions ministred by the Principles of our Faith. The Refurrection of our Lordinthe first place. Who can doubt that the proper day of it was folemnized from the beginning, acknowledging, as we do, that it was the ground of determining the day which we celebrate through the yeare, in stead of the Jews Sabbaths: and feeing the Apostles afsembled the next Pentecost after it, Att ii. r. we know there was from the beginning a great deal of difference and debate about the time, those ancient Christians of Asia solemnizing

nizing it according to the Moon, by a custome pretended to come from S. John: (whereof we reade in Policrates his Epiftle related in Eufebius, Eccl. Hift. v.22.) the reft upon the first day of the week, upon which our Lord role again. These that differed so much about the time, agreed alwayes in obferving the Festivall. So they did in observing the Fast before it, that were at much difference as well about the number of dayes, as the measure of abstinence. Ireneus in his Epiftle to Victor of Rome, in Eusebius. Eccles. Hift. v. 22. Ou jap pulsor mei mis i puipas Bar i augerchmens, and & mei es eidus aufe mis vursias de poli jaip decerme quias innigar deir autis ensevers, de di dia, de 3 maioras de Ni pi'. Spas siguerrais es vontremais ou puerein the impar autir. For the difference is not about the day alone, but about the very kind of fasting : for some think they are to fast one day, Some two, some more ; some measure their day fourty houres of the day and night. The Passionday was commonly kept of all with Publick Fasting, as Tertullian acknowledgeth, Deorat. c. 14. that is the one day whereof Ireneus speaketh. But besides, De Fejun. c. 2. relating the opinion and practice of the Church, against which he writeth there for the discipline of Montanus, Certe in Brange. lio illos dies jejunto determinatos putant quibus ablatus eft (ponfus. For certain they think, faith he, those dayes to be appointed for Fasting in the Galvel.

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The Service of God

Gofpel, on which the Bridegroom was taken amay. That is the Paffion-day and the Saturday after it, according to Tertullian, De Fejanic. 14. where the Sabbath or Saturday is qualified, Nunquam nisi in Pascha jejunandum: Never but at Bafter to be fafted. And the appointment of the Gospel, whereof he speaketh, is that, Mark ii. 20. The dayes fall come in which the Bridegroom shall betaken from you, and then shall ye fast in those dayes : or, on those dayes, as then it seemeth they underflood it. But in that which remaineth of Ireneus his words, there is, and feemeth to have been for divers hundred years, a flight difference of reading in the copies of Eusebius, which inferreth a main difference in the fense: That reading which Christoferson translated in Latine, acknowledged of late by Petitus, Var. Lett. iii. 4. (though it is unknown to me from what copies) hath them thus: 'Or we yair biorrac mian number Poir adrie meredon, है। हैं किंत, है। है को अंशवाद, है। है मां. अंशवाद में माम्यास्य में प्राथमाना के summers on the huspan with. That is, For some think they are to fast one day fome two, some more, some fourty: and they measure their day by the houres of the day and night. Meaning that when they fast, they fast from evening to evening. Which is more, Ruffinus read it no otherwife: for thus he translateth those last words. Nonnulli etiam quadraginta : Ità ut horas diurnus nocturnasque computantes diem fratuant. Mean-

Meaning, that fome fafted fourty dayes, but that those which fafted fourty dayes, computed every day foure and twenty houres of the day and night. By this reading, those fome of whom Ireneus (peaketh, kept Lent fourty dayes, even afore his time : though as Petitus fairly conjectureth, norupon all, but upon some dayes of each week, as it hath been shewed, that the Jows kept their long Fasts but on Mundayes and Thursdayes; and as he duly proveth, that in S. Augustines and Leo the Greats time, they fasted the Leng at Rome but three dayes in a week. The other reading related afore, is from Robert Stevens Greek, which Nicephorus followeth, for fo he is translated in Latine ; Nas. nulti autem quadraginta boris diurnis noctur. nisque diem motiuntur y to fay, That fame measured that one day which they fasted, by fourty houres of the day and night. To make good which reading, B. Rhenanus in his Preface to Ruffinus, complaining of the want which he found of the Greek of Busebius, out of which much might have been mended in that Latine, instanceth in this passage thus: Incide nuperrime in oboter quandam it congrations iredas Gracam, quam cum evolvarem, occurrerunt forte fortuna l'enai verba que Eusebius, C. xxiii. L. v. citat, 'de jojuniorum direrfi-tate, fic Grace habentia ; Ot 186 3 plus porr autous inframo, 51 3 and, is 3 poloras, 51 3 pl. deas poias inneura

ig roursemas, upar ant i papas mouberes. Very lately; faith he, I lighted upon a certain abbridgement of Evangelical History in Greek, which turning over, I met by mere chance with the words of Ireneus, which Eusebius citeth, xxiii. 5. concerning difference in fasting, which in Greek runne thus; For some fasted one day, some two, some more, some fourty boures of the day and night, fasting an house for a day: that is, fourty houres for the fourty dayes of Lent afterwards. This reading maketh the conjecture probable, that it was first called more caused or quadragefima, for the number of fourty houres, which they fasted at the beginning for the time of our Lords being under the power of death, from twelve on Friday till the Sunday morning. For in the Constitutions of the Apostles v. 14. the Fast is not to be ended till then at Cocks crowing, which afterwards was inlarged to fourty dayes, asthe Authour alledged by Rhenanus faith, That it was at the first of fourty houres, an houre for a day, to wit, of those dayes that were ob-ferved afterwards. The issue of this dispute, Whether fourty dayes were observed in the Church before Ireneus his time, or not, must rest upon the true reading of his words in Eufebius: For though there is mention of Travaggassi or Quadragesima in Ignatius, and perhaps elsewhere, yet it is not said to be called fo from fourty dayes, in the writings. of

of those times, to my knowledge. In the mean time it is manifest, that there is no time of the Church to be affigued, when the Festivall of the Resurrection, and the Fast afore it, was not folemnized. The Fast upon Wednesdayes and Fridayes is referred to the like reason in the Constitutions of the Apostles , v. 14. vii. The Wednesday is to be fasted, faith he, because on it our Lord was betrajed, and the bargain made between Judas and the Priefts. The Friday, because he suffered upon it. Epiphanius alledging the like reason, referreth the order to the Apostles, Expos. Fidei Cathol. Zuwager 3 επιτελέμθραι ταχ θείσαι οίσι ismi All'Amerikan, residal ni separaccidates ni nucenni, reread 5 mg reportedity is ensely for opar iredus. But the Assemblies we hold are appointed by the Apostles upon the Wednesday and Friday, and upon the Lords day ; uponthole in Fasting untill the ninth houre. I marvell not to heare him referre those Customes, whereof they knew no beginning, to the Order of the Apostles. But the terms on which the Catholick Christians stand against Montanus and his sect, in Tertullian, de Fejun. c. ii. may help to lead us to the true ground of it : Itaque de catero indifferenter jejunandum, ex arbitrio, non ex imperio nova disciplina, pro temporibus & causis uniuscujusque. Sic & Apostolos observasse, nullum aliud imponentes jugum certorum & ab omnibus obeundorum jejuniorum ; proinde nec Statio-

Buttonum, qua de ipfa finis dees babcami, quarta feria de fexta, pufsio e tamen currant, maque fut lege pracepui. Therefore otherwife (beside the dayes on which the Bridegroom was taken away) they fay we are to fast indifferently, whitravity, not upon command of the new discipline, according to each mans times and occasions, Anti that fothe Apostles observed, imposing no other yoke, of certain Fasts to be performed of all; neither by the fume reason, of Stateons, which, they fay, have also their dayes of Wedniefday and Friday, but of ordinary counfe, under the daw of no precept. For which cause he calleth these Stations, femijejumia, or, half Fasts, c. 13. of that book. The Wednelday and Friday Affemblies of the Primitive Christians, with Falling, were not of such fruit and folenin observance. No more were those of Mundayes and Thursdayes in the Synagogue, and therefore taken up, in imitation of the Syna-gogue, and upon the like reasons. The gene-rall whereof is well laid down by S. Hierome upon Gal. iii. ro. His quellionis, how the Church, appointing Peftivals and let charge upon the Galatians there, Te observe dayes, and moneths, and years; I fear lest I have laboured upon you in vain. His answeris, fire, Et neinordinata congregatio populi fidem im-minueret in Christum, propercudies aliqui fiatuti first, ut in unum omnes pariter veniremus;

non quad celebrior fit dies illa qua convenimue; sed quod, quacunque die conveniendum sit, ex mutue conspettu latetia major oriatur. And, left the diforderly affembling of the people should abate faith in Christ, therefore certain dayes are appointed for all to affemble at once : not because the day on which we assemble is more notable then others, but because on what day soever we affemble, by feeing one another, more gladneffe arifesh. Meaning that gladnesse wherewith they celebrated their Festivals. So his mind is, that all difference of dayes among Christians, is in respect to the Order of their Assemblies, and that in respect to the work of those AL semblies. Again, Qui subtiliùs respondere canatur, dies omnes aquales effe ait, Jejunia autem & Congregationes, inter dies, propter cos, à viris prudentibus confitutos, qui magis faculo vacant quam Deo, vec poffunt imo nolune, toto in Esclesia pita fue tempore congregari, & ante humanos actus, Des orationum fuarum offerre Sacrificium. One that indravoureth to make a more subsle answer, saich, that all dayes are equall but that Fafts and Affemblies are appointed among other dayes by difereet men , for those that found more time in the world, then on God, and can not may will not affemble all dayes of their life, in the Church, to offer unto God the Sacrifice of their Prayers before humane actions. Adding that whereas the Jews Service was confined to certain times, that of Christians is al-

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alwayes feafonable. The Primitive Christians were alwayes affembled, alwayes in poflure for the Service of God, as we reade in the Acts: when the number increased, there was no expectation of humane reason, that they could continue fo unanimous in frequenting their Assemblies for that purpose. The neglect of them must needs prove an abatement, the disorder of them, a scandall to the Faith. Here the wildome and the authority of the Church-guides behoved to take place, by customing certain times, whereof the occasion was justest, to confine men from Secular imployments to better purpofes. And how this tourse prevailed in matter of Festivals, I referre to those well known words of S. Augustine, Ep. cxviii. where be-· ing to instance in some universall custome of the whole Church, Sicuti, faith he, quod Domini Passio, & Resurrettio, & Affeensio in Calum, & Adventus de Calo Spiritus fantti, anniversaria solennitate celebrantur, & siquid alind tale occurrit, quod servatur ab universa, quacunq; fe diffundit, Ecclesia. As, that the Passion, the Resurrection, and Ascension of our Lordinto Heaven, and the Coming of the Holy Ghoft from Heaven, is celebrated with yearly folemnity, and if there be any thing else which all the Church, whereforver difperfed, observeth. As for times of Falting, the answer of our Lord importeth two things : First, that his purpole

purpose was, that the outward freedome, which he allowed his Disciples for the time, should symbolize with the inward comfort which the Gofpel professeth, and conduct and train them (as trained they were by his Doctrine, in divers particulars, by corporall to spiritual things) to understand it. The fecond, the reason of this purpose, because they were old veffels for the prefent, which a strict discipline for the present might cause to flie in pieces: but when the new wine of the Holy Ghost should make the vessels new, into which it was put on the day of Pentecoft, then should they Fast, then should they be willing to undertake the discipline which their Profession suited with. Accordingly we may find them ferving God with Prayer and Fasting, Atts xiii. 3, 4. xiiii. 23. But because disorder or coldnesse in this voluntary performance might disadvantage the Faith, it foon proved time to bring those voluntary observances to set rules of practice. These causes thus disposing the Church, and the Prefident of the Synagogue directing not to do leffe, what course should it observe, but, in flead of Mundayes and Thursdayes used in the Synagogue, to practice Wednesdayes and Fridayes for this purpole ? holding in them's convenient distance from the Lords day, as those other did from the Sabbath. Their Writers tell us, befides the reason specified

cified out of Maimoni afore, that they might not reft three dayes from bearing the Law. that they made choice of Mundayes and Thursdayes in regard of some great calamities that befell their nation upon those dayes: What maryell is it if the Church had regard to those which befell our Lord on the Wed. nefday and Friday, the other Morall reason of affembling once in three dayes for Gods Service concurring? Those ancient Christians of Terrullians time, conceived that the Fast afore Easter is appointed in the Scripeure, which faith, The dayes will come that the Bridegroom shall be taken from among you, and then shall ye Fast in those dayes, and Tertullian is content to have it believed, because Montams required that and more. But S. Augu-Rine found that there is a command in Scripture to Fast, but no time commanded when it shall be done, Ep. lxxxvi. So he would have accepted their tealon, as an allusion handsomely symbolizing with the nature of Fasting, but the appointment hemust needs referre to the Custome of the Church, and the Ordinance of the Guides of it. It is not much otherwise with those other dayes wherewith fome inlarged the Fast afore Eather even afore Ireneus his time: It is not much otherwise with the Wednesday and Friday Affemblies, though Tertullian is willing to have them both counted innovations

in the Church, on purpose to bring them into rank with Montanus his discipline, for which he pleadeth, recharging the Catholick Christians, Et prater Pufcha jejunantes, nitra illes dies quibus abtatus est (ponfus, & Stationum femijejunia interponentes. Both as Fastincludes the Paffeover, over and above those days on which the Bridegroom was taken away. and interposing the balf Fasts of Stations, De Jejun.c. 13. But the betraying of Christ and his death, is a reason that may take place to move them that have refolved to appoint for dayes of Falling every week, to chuse the dayes on which those things fell out afore others, especially being in a convenient diflance from the Lords day, the Affemblies whereof were most solemn; otherwise, to think that there was no more reason then that for an appointment of fuch confe. quence is to make them as childish as they would have them, that had rather defoile then either observe or understand their Ordinantes, though the purpose be no more then to bring the precepts of Fasting and of the Publick Service of God, into the ordinary and uniform practice of his Church, which being commanded but in generall, without fuch particular appointment are not like to be exercised to great purpose. Whereas the discipline of Montanus, fet up in downright terms at schisme in the Church by

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by affembling apart for the exercise of their own particular, and voluntary observations, whatfoever herefies befides it may have been imbarked with. How ancient the observation of Wednesday and Friday Assemblies was in the Church, is to be valued by the recommendation of them in Ignatius, Ep. ad Philip. and Clemens Alexandrinus, Strom. v. How uniform the observation of them was in the Ancient Church, is to be known from Epiphanius his words, Har. lvi. Tui A i numminum, de main uniquem wie dene phine on refair i mpomiccares, susola ver in imannia secouldn : Who agreeth not, faith he, in all climates of the world, that the Wednesday and the Friday are Fasts appointed in the Church? And when Tertullian faith in the same C. 13. afterwards, that the Bishops were wont to appoint extraordinary Fasts upon occasions which made the Church folicitous; there can no question be made, but they were wont to chuse the Wednesdayes and Fridayes to be observed with more ftrictnesse upon these occasions: because we faw afore that all Fasts that were indicted in the Synagogue, were by Order to fall upon the Mundayes and Thursdayes, which in a lower degree they observed otherwise. And therefore the Orders of this Church of England, instituting Festivals for the Publick Service of God, in remembrance of his most remarkable bleffings, instituting times of Hami.

miliation and Fasting, for diverting his wrath, which our finnes contract from time to time, standeth recommended to us by the practice of the most ancient times of the Church. Setting afide difference of meats for conscience sake, whereof we speak not here, as was faid; opinion of Merit, of Satisfaction, of the Worship of God, being abolished, by the reason of the Institution here professed, the form of Service appointed by the Church, recommendeth the difference of dayes, to our devotions. And though we come not near the strictnesse of Abstinence, wherewith in the Primitive Church they were wont to afflict themselves, (and perhaps for very good reasons we come not near it) yet to assemble for the Publick Service of God (even in those places, where there is not opportunity to Assemble every day, as you faw it was practifed in the Synagogue) to abstain till these Assemblies be over, fetting afide the favour we lend our own eafe, must needs appear most commendable. I cannot fay that this Institution in respect of fet dayes for Fasting, hath found so good respect for the particular in the Reformed Churches: the generall reason is thus set down by Melanchthon, among chief Reformers, Apol. Confess. de Trad. p. 171. Caterim risus bumanos observabant, - Otherwife the Fathers observed humane rites for outmard

ward benefit, that the people might know what time to Affemble, that all things might be done in Churches, orderly, and gravely, and exemplarily; last of all, that the common fort might have some Padagogie or discipline. For the differences of Times, and varieties of Rites, forve to put in mind the Common fort. And by and by afterwards, Dicit probandas effe Traditiones, - Epiphanius disputing against the Encratites, faith, That Traditions are to be atlowed, that are made, Ad the sportar, it had the monerator, that is, either to restrain the flesh, for discipline of the vulgar, or for Order and Governments fake. And we think that Traditions may well be retained for these causes: That the people be at Service fober, (that is, fasting, as it follow-eth) as fofaphat, and the King of Niniveh proclaimed Fasts : Likewise, that the Order and practice of the Church, may teach the Church what was done, at what time. Hence come the Festivals of the Nativity, Easter, Pentecost, and the like. This is that which Epiphanius faith, That Traditions were ordained for policies fake, that is, for Orders sake, and that such Order might put men in mind of the fory and benefits of Christ. For marks of things, painted, as is were, in Rites and Customes, are much more offectuall to put the vulgar in mind, then writings. Now the difference of ancient between severall Churches, in the point of Publick Service, upon Festivall and Fasting dayes,

dayes; is that which Epiphanius remembred afore, that the Affemblies upon Wednefdayes and Fridayes were held all Pasting rill three after noon: and Tertullian, folong afore him, De Fejun. C. ii. acknowledgeth the Stations of the Christians were wont to be kept on Wednesdayes and Fridayes, till three after noon; which he out of the leaven of Montanus, is not content with. But of the Lords day Epiphanius in the fame place, Tat & Kucianas andone reveneris nyasta i dela cananda, zi mnikts do' kader omrenn, è ensein, draniaudor jap day is to Kuesani missifr. But all Lords dayes, this boly Catholick Church countesh glad dayes, (money ferveth to expresse that of the Prophet Ela. lviii. 13. And call the Sabbath Delight, which the Jews call שיש, the Du-LIGHT of the Sabbath) and holdesh Affemblies from morning, fasteth not : for it is inconsequent to Faft on the Lords day. So, to affemble in the morning, was the mark of a Festivall, to depart at three after noon, of a Fast. Further, Socrates V. 22. "Avan N in 'Assemble's, Ti roydo ni Ti Spanson gapal is ivazoromovia, ni is distinguis ratine spunyadest narra re ra vis ourakens gire), sign vis off purpletar redenis. if sur ean in Adelar Speig &3@ apxain, i jap ' Aprins ta notha co tautais tais dupais paiverat on ins countries deligate Again, at Alexandria on Wednesdayes and Fridayes, both the Scriptures are read, and the Doctours expound them, and all that belongeth to an Affemblie is done,

done, besides celebrating the mysteries. And this is an ancient custome at Alexandria : for it appeareth that Origen taught most of bis Weitings on these dayes in the Church. Because they took the Eucharist to be a piece of Festivall obfervance, therefore they thought it not fuitable when they fasted. Therefore it is ordered, Conc. Land. Can. xlix. on & Sai ri recraequery Aprov spospigers is the is succept to my unpearly theor. The meaning is, that the Eucharist must not be celebrated in Lent, but upon the Sabbath, and Lords day, on neither whereof they fasted. Neverthelesse, in other places, this reason prevailed not. By Tertullian it appeareth, De orat. C. xiiii. that in his time, and the parts where he lived, the Eucharift was celebrated on dayes of Fasting. And in the same place he disputeth against those that forbore the Kisse of Peace (used in some places afore receiving the Eucharist, in some places, after it, Conc. Land. Can. xix. Innocent. I. ad Decent. 1.) upon dayes of Fasting which was an observance of Fasting-dayes, derived from the Synagogue, where their fafhion was, not to falute one another when they fasted. Maimoni Taanioth, C. iii. n.8. C.v. n. 11. And S. Bafil, Epift. cclaxxix. · Husis wherever rimprov red' Endston is bound to novement de to Kupiano, de to reredel, if de to tagarnero, if the out-Cáto, gi is tais anais hubais, ide quinin judpries mo. Yet we communicate foure times a week, Lords dayes

dayes, Wednesdayes, Fridayes, and Sabbashs, and on other dayes, if the memory of a Martyr fall out. In fine, certain it is which S. Augustine delivereth in this point, Epist. cxviii. Alia, que per loca terrarum regionesq; variantur, (sicuti est quod alii jejunant Sabbato, alii non : alii quotidie communicant corpori & fanquini Dominico, alii certis diebus communicant: alibi nullus dies intermittitur, que non offeratur, alibi Sabbato tantum & Dominico, alibi tantum Dominico: & siquid aliud hujusmodi animadverti potest) totum, inquam, hoc genus rerum, liber as habet observationes. Other things. which change according to places and countreys of the world, (as that some fast on Saturday, some not : some participate every day of the Lords body and bloud, some receive on certain dayes: in some places no day is intermitted, but it is celebrated, otherwhere onely on the Sabbath and Lords day, otherwhere on the Lords day alone: and if any thing else of this fort can be observed) all matters of this kind, I fay, are of free obfervance. This indifference, or this difference notwithstanding, we shall perceive the whole custome of the Ancient Church was to celebrate the Eucharist, if not every day, yet upon all Lords dayes, if not rather by confequence upon all Festivals, or all dayes of more folemn Affemblies, as the Crown of the Service for which they affembled; both upon example of the Primitive time. The pra-

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practice of them that celebrated and received the Eucharist every day, standeth upon the example of the Primitive Christians at Jerusalem. Of whom when it is said, that they continued constant in the doctrine of the Apostles, and communion, and in breaking bread, and prayers; and that, continuing with one mind in the Temple, and from house to boufe, they dideat their meat with gladneffe, and fingleneffe of heart : to what purpose shall we imagine that Breaking bread, and Communion is mentioned, besides the Service of the Temple, but to fignific the Service of the Eucharist, proper to the Faith of Christians, in which they communicated among themfelves, as with the Jews in the Service of the Temple: knowing that at the first it was ufed at meals (as it was instituted) among Christians. This notwithstanding, in other places, it feemeth the Eucharist was celebrated but upon Lords dayes, as well in the times of the Apostles, as in the Church that fucceeded. Acts xx. 7. On the first day of the week, the Disciples being assembled to break bread ; that is, to celebrate the Eucharift, as the Syriack translateth it. Here the first day of the week feemeth to stand against the rest, in terms of difference, as if upon other dayes they did it not. And that is the day which S. Paul appointerh the Church of Corinch, as he had done the Churches of Galatia, to make

make their Collections for the poore, which Tertullian theweth was done at their Affemblies, 1. Cor. xvi. 2. Tertull. Apolog. C. xxxix. and in Plinie's Epiftle concerning the Christians of his Government, 2ndd effent Soliti flato die ante lucem convenire. That they were wont on a fet day to affemble before tight. What day but the Lords day can we think might be Set for this purpose ! Justine Martyr, forcertain, mentioneth no other Affemblies of Christians, but on the Lords day, in the place aforenamed. And in the Constitutions of the Apostles ii. 58, where he exhorreth to Assemble every day morning and evening, as was faid afore, the Eucharift is mentioned to be celebrated but upon Lords dayes, as it followeth afterwards. Plinie's words in that place, are thefe at large, Epift. xcvii. l. x. Quod effent foliti ftato die ante lucem convenire, carmenque Christo quali Deo dicere fecum invicem ; feque Sacramente, non in seelus aliquod abstringere, sed no furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent. Hit perattis morem sibi discedendi fuisse, rur susque cocundi adeapiendum cibum, promiseuum tamen dinnoxium. The Christians confessed, that they were wont to assemble on a set day before light, and to fing praise among themselves to Christ as to God; and to tye themselves, upon a Sacrament, not to any wickednesse, but not to

commit thefis, robberies, or adulteries, not to falsifie their trust, or deny a thing deposited, being demanded. This done, that their custome was to depart, and meet again to eat together, but in a vulgar and innocent fort. Grotius of late, upon Math. xxvi. 25. feemeth to conceive, that at the beginning the Eucharist was not celebrated but at meals, as it was instituted by our Lord. And that fo it was celebrated, not onely under the Apostle, as Atts xx. 11. 1. Cor. xi. or under Ignatius, but in Justine Martyr and Tertullians time, appeareth by their words. Justin. Dial. cum Tryph. "חו של צו או בער מו בני בעם פוקום ישם או מצושי שיום של र्राहित्सा क्षा मा के प्रात्तिक्षण प्रति कि कि जिल्ला में वर्ण महित कार्या प्रति कार्या में 38 μόνα κ) γεισιανοί παρέλαβου ποιοίν, κ) επ' άναμνήσει δε गाँड विक्रीड वर्ध में दिल्लवेंड मा क्षे पंत्रकेंड, देन में क्षे मेंड मार्थ कर है जांम का के d' auts à Ged; Te Ges, uhum). Therefore, that Prayers and Thanksgivings made by the worthy, are the onely complete Sacrifices and acceptable to God, I also affirm : for these alone Christians also have received order to perform, and that upon remembrance both of their dry and moist nourishment: at which there is also remembrance of the Passion which God by God himself suffered. The like, Apol. ii. the words shall follow afterwards. Tertullian, de Cor. c. 3. Eucharistia Sacramentum, & in tempore victus, & omnibus mandatum à Domino, etiam antelucanis cætibus, nec de aliorum manu quam Prasidentium sumimus. The Sacrament of the Eucharist,

commanded by our Lord, bothto all, and at meat time, we receive also at our Assemblies afore day, but at no mans hands but our Presidents. They are the words whereupon he groundeth: For Tertullian reckoneth it among Traditions, that is, Customes of the Church not commanded in Scripture. Which notwithstanding, nothing hindereth, but the same might be practifed in the Apostles time, and remembred in the Scriptures. To which opinion I rather incline. Otherwise, whence should the Custome rise, in Justine and Tertullians time, to celebrate the Eucharist at their Morning Affemblies, when it was still in use at Supper time, in their Feasts of Love ? That is it which Ignatius calleth Axw Barragir, in the ancient translation alledged elsewhere, translated, Agapam facere, in that which is extant, Millam facere, which he faith, must not be held without the Bishop, and that must be in respect of the Eucharift. And when Justine and Tertullian affirm, that it was frequented at meals, we must needs understand it, in the first place, of those meals to which they assembled for the exercise of Christian Charity and the Praifes of God, as we fee in Tertullian, Apol. c. 39 where if we find nothing of celebrating the Eucharist, it is to be attributed to Cassanders reason, because it was not his purpose to make known the fashion of the Eucharist

to unbelievers, which might bring it into contempt among them. Plinie's words alledged feem to import, that the Christians of his time Affembled twice on Lords dayes, before day, and at night. Before day, to praise Christ as God, and to tye themfelves upon a Sacrament, or Oath, to make good what they professed. I have not yet found that they were wont to make any fuch formall Oath to themselves, and must think it strange, that they should renew it at all folemn Assemblies; and therefore do believe, that his meaning concerneth the Sacrament of the Eucharist, which of its own nature, we know, is an obligation to fuch purpose. At night when they met to eat together, it hath been shewed that the Eucharift was celebrated. And so Plinie's words import the fame that Justines, in which he describeth to us the celebration of the Eucharift at folemn Morning Service, and elfewhereat meals, among which the Feafts of Love had the first place; and both of them' the same that the Apostlesin this place. His meaning in the xi. Chapter is not to abrogate those Feasts of Love, but to take a course that they might be held in common, for the exercise of Christian Charity, and the Publick Service of God. Therefore if any man pretended the necessities of nature, he giveth him leave to eat at home, xi. 34. because it hath

hath appeared, that these Assemblies were held towards night, and that I when the Custome of the world was to entertain themfelves then they Affembled to this fober and Christian refreshment. But in this xiiii. Chapter he hath touched all the parts of Publick Service at folemn Assemblies, Prayers, the Praises of God, the Reading and Expounding of the Scriptures: And therefore when he faith, verf. 16. Else when thou shalt BLESSE with the Spirit, how shall be that occupieth the room of the unlearned (ay Amen at thy GIVING OF THANKS? my purpofe is to shew, that he referreth to the celebration of the Eucharist in particular, and that Thanksgiving which from the beginning it was consecrated with: to which purpose I have premised these probabilities, that the Eucharist was then celebrated at their Morning Assemblies. In the mean time, it is plain by the Rubrick of our Service, which faith, Upon the Holy dayes, if there be no Communion, shall be faid, - with that which followeth; and more plain by the Rubrick of the first edition of Edward vi. after the Exhortation, which faith, In Cathedrall Churches, or other places, where there is daily Communion -, and again, And if upon the Sunday or Holy day the people be negligent to come to the Communion -, that our Reformers affected the frequentation of this Service, according to the PrimiPrimitive practice, so farre as they thought it attainable. And according to them, Calvine, 4. Instit. xvii. 43, & 46. roundly professeth, That it behoveth that the Eucharist be celebrated at least once a week. Where let me have leave to say, That it had been much more for the edification of the Church to have laboured in reducing this pious intention of our Reformers into practice, then to contend about saying that part of the Service, (which neverthelesse, as shall appear, never properly belonged to the celebration of that Sacrament) at the place appointed for the ministring of it.

CHAP. IX.

The reasons why it is for the edification of the Church to use Ceremonies in Publick Service. It is avowed by the chief Reformers. Of the respect of Times and Places. Of the difference of Vestures and Gestures. Caution in matter of Ceremonies. The obligation of Rules whereby they are determined.

OF the Rites, and Circumstances, and Ceremonies of Gods Service in Publick, it concerneth to fay something here, where we are about the generall Order of it: and yet, to much hath been said of it, and to so good purpose, that he that would come down

down to the particulars of it, shall be inforced to fay over what hath been faid again. My purpose is to discourse in few words, the reason and ground upon which in generall it is expedient, that the form of Publick Service should be Solemn and Ceremonious, according to the method hitherto used. And that is this, which I touched afore: Because the Rule of the Apostle commandeth these things to be done both in Order and with Comelinesse; and nothing can become the Service of God, but that which serveth to stirre up, and to exercise the inward reverence of the heart in our felves, and to procure it in others. What that is, common reason must be judge, according to the Apoftle. Here therefore lieth an appeal to the Common reason of all the world, not to the particular reasons of persons interessed in prejudice, Whether that inward Reverence and Devotion of the heart, wherein the Service of God confifteth, the exercise and maintenance of it do not require that it be in the Circumstances and Rites of it Solemn and Ceremonious? Ask the world to what purpose the chief Actions of it are transacted with fo much observance in Circumstances, but to procure and maintain that respect which the publick good requireth they should possesse in mens minds. In the State of Princes, in the Courts of Judgement, in Military

Military matters, in the passage of all publick matters of any consequence, common sense is able to tell us what respect and observance is used, and all reason alloweth the necessity of it: For by this means is conveyed into the minds of the greatest part of people, that reverence, in which the publick good requireth all men to hold those powers by which these great matters are managed; which it is not possible should make impressions upon groffe minds, by conviction of reason, were they not managed by their senses. God hath made Christians, though governed by the Spirit of his Grace, as groffe in their bodily fenses and faculties of their minds, as other men of like education are : and it is a debt which the Guides of the Church owe to the wife and unwife of Gods people, to conduct them in the way of godlinesse by means pro-portionable to their faculties. The outward form of Publick Service availeth much, even with them whose minds are least in tune, to corroborate their reverence and devotion at the Service of God, by the exercife of it: but speaking of them whose minds are lesse withdrawn from their senses, how great impression shall the example of the world, practifing the Service of God in an orderly and reverent form, make in the minds of men that cannot receive it from their reafon, but from their senses ? This effect in things

things of flight consequence in particular, which neverthelesse, altogether, amount to a confiderable summe, is better seen by the groffe in practice, then convinced by retail in dispute : yet since the importunities of men have caused false reasons to prevail with weak people, it is requisite the true reasons be pleaded, lest it be thought there are none fuch, because not so fit to be pleaded. The Circumstances and Ceremonies of Publick Service is indeed a kind of Discipline and Pædagogie, whereby men subject to sense are guided in the exercise of godlinesse: It is, as it were, the apparell of Religion at the -heart; which some think, like the Sunne, most beautifull when it is most naked; and fo it were indeed, did men confift of minds alone without bodies, but as long as our bodily fenses are manageable to our souls advantage, the heat within will starve without this apparell without. And therefore, under better judgement, I hold it requifite, that the observance of Rites and Ceremonies in the Publick Service of God, should increase and become more folemn after the world was come into the Church, then under the perfecuting times of it. Persecution was like Antiperistasis in nature, in preserving Order and reverence in the Publick Offices of the Church, with the respect of those Guides that ruled it. But fince the Net of the Gospel hath

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hath been cast in the Ocean, and caught good and bad, it is more requifite that all should passe, as under rule and observance, so in the most reverent form, that the coldnesse and indifference of the worfer part appear not to debauch the good disposition of others. Though from the beginning, as early as the records of the Church are able to inform us, we are fure it was never without fuch outward observances, as according to the state of the time, tended to maintain, to witnesse the disposition of the heart answerable. The Apostles ordinance of Praying and Singing Pfalmes, men with heads bare, women with heads covered, the Salutation of Peace fo long practifed in the Primitive Church, from the time of the Apostles, Imposition of hands in divers Acts of Publick Service, fignifying the overshadowing of the Holy Ghost, and Gods hand stretched out to give the bleffing for which Prayer was made, and without question derived from the times of the Apostles, are of this nature. And it is thought that when the Apostles speak of putting off the old man, and putting on the new, Col. iii. 9, 10. ii. 11. of burying in Baptisme, Col. ii. 12. Rom. vi. 4. of the unction of grace, 1. John ii. 20, 27. 1. Cor. ii. 21. allusion is made to some Rites of Ecclesiasticall Offices, used even at that time. As for Ecclesiasticall Writers, it will be hard to name

name any of them fo Ancient, in whom are not to be found divers particulars of this nature. But the generall reason hitherto declared, hath been better fifted by the chief Reformers. Philip. loco de Cærem in Eccl. p. 65 1. Paulus gravissime dicit, mirm inquieros ni x riger prison. Non or dinem tantum, fed esiam fingularem curam ornandi ordinis requirit : quare addit suzupirus, ut videamus, quid personas, loca, tempora deceat. Paul faith with much. gravity, LET ALL THINGS BE DONE VVITH DECENCIE, AND IN ORDER. He requireth not Order alone, but a singular care of setting that Order forth; therefore he addeth DECENT-LY, that we consider what becometh persons, times, and places. This is it that I am now about, That the Order of things done at Publick Service be fuch as may fet forth and infinuate the respect which those times, those places, those persons require. Which Calvine still setteth down in fuller terms, 4. Inflit. x. 28. Usin facro fidelium cætu decore peragantur omnia, & qua convenit dienitate. That in the holy Assembly of the faithfull, all things be done decently, and in that worth and respect as besitteth. Afterwards he setteth down as much as I have done, when he faith, Ac decori quidem finis est, partim, ut dum adhibentur ritus qui venerationem rebus facris conciliant, talibus adminiculis ad pietatem excitemur : partim etiam ut modeftia de gravitas.

qua in omnibus honestis actionibus spectari debet, illic maxime eluceat. And indeed the end of comelinosse is, partly, that using such rites as procure reverence to facred things, we may be by fuch belps excited to godlinesse: partly, that the modesty and gravity, which in all actions of respect ought to be attended, may there especially appear. Again, n. 29. Sed illud nobis decorum erit, qued ità sit ad sacrorum Mysteriorum reverentiam aptum, ut sit ideneum ad pietatem exercitium, vel faltem quod ad ornatum faciat actioni congruentem : neg idipfum fine fruttu, fed ut fidetes admoneat, quant à modestià, religione, observantia facra tracture debeant. But that shall be counted decent with us, that shall fo fit the reverence of holy Mysteries, as may be a competent exercise unto godlinesse; or which at least may conduce to ornament fuitable to the action : and that, not without benefit, but to put the faithfull in mind with how much modesty and religious observance they ought to be conversant in facred actions. What this in generall importeth, is that which I defire in the particular heads. Times and Places are no way fanctified otherwise then as they are deputed to the Service of God. The words of our Lord in the Gospel, Matth. xxiii. 18. Which is the greater, the Sacrifice, or the Altar that Sanstifieth Law and the Gospel in this particular. For, as S. Hierome said afore, That the Service

of God in Spirit and Truth, proper to the DISPENSATION of the Gospel, is acceptable to God at all times, that all dayes are equall of themselves, no difference between them, but in respect to the Assemblies of Christians upon them, and the work of those Assemblies: fo is it to be faid with truth concerning Places, to make it a generall observation and a true one, That under the Law, the Time and the Place fanctified the Service confined to it; but under the Gospel, the Service required fanctifieth the Time and Place of it. For example, The Passeover on the due time was holy, on another time had been abominable: Dwelling in Tabernacles, commanded on fuch a day of fuch a moneth, used otherwise, no part of Gods Service, but sacriledge in usurping it: The Sacrifices whereof our Lord speaketh, holy upon the Altar, otherwhere abominable. On the other fide. the Service of Christians being good by nature, and acceptable to God at all Times and in all Places, hath a speciall promise of God from the unity of the Church, and the Affemblies in it. Which because they cannot be held without publick Order, confining them to Times and Places, thereupon those Times and Places, which are capable of no Holinesse in themselves, are neverthelesse truly qualified Hory, as an attribute derived from the holinesse of those actions to which thev

they are defigned. Which may well be called a relative, or metonymicall Holinesse. Thus are Times and Places confecrated, by being appointed to the Service of God: Places, as more subject to sense, by the execution of that appointment; that is, by the Prayers of the Church, ministred by the Guides of it. But in as much as it behoveth, that the Service which shall be acceptable to God, be done in the unity of his Church, and that which is so done, must be according to publick Order, confining the Times and Places of Assemblies: hereupon, those Times and Places which are capable of no Holinesse but that which is ascribed to them, in relation to that work whereunto they are affigned, give Holinesse to that work again, in as much as if it be done in opposition to that publick Order in which the unity of the Church consisteth, it is abominable afore God. He that hath promised to be present where we are Assembled, by the same reafon hath promised to be absent where we are divided: let them look to themselves that cause it, those that do not, have no cause to doubt of Gods presence. This is the ground of that respect which is due to the Times and Places of Gods Service, and which, if it go not beyond the confideration here expreffed, cannot prove superstitious. The Holinesse of that work which differenceth them, requi-

requireth they be so used as may conduce most to stirre and maintain the right apprehension of that work in our own minds, and to convay it to others. If the dayes of our Affemblies be imployed upon ordinary bufinesse, no marvel if the mind prove not at leifure to attend the work for which they are defigned. Churches are still more subject to sense then dayes are, and the common use of them, common reason and experience will prove to breed a common efteem of the work of Gods Service, and in confequence, of the Majesty that owneth it. If we remember that God is there present to accept the Service of our Assemblies, we cannot refuse to acknowledge respect due there in generall, though we referre our felves to Law, or commendable Custome, for the particular of it. That which is to be faid for the difference of Vesture, in solemnizing the Service of God, is much to this purpose. The meaning of it is, to procure inward revea rence to that work which it maketh outwardly folemn; to represent to our own apprehensions, and to convay to other mensa the due respect and esteem which it ought to bear in our hearts. And common reason, and all experience justifieth this intent. For all the actions of esteem in the world are set forth with the like folemnities ; to no other purpole, but to convay by the fenfes to the mind

mind that respect which they ought to bear. And the world hath tried enough, that those which have made it part of their Religion to flick fcorn upon such slight Circumstances, have made it, no lesse, to deface and disgrace the substance of Gods Publick Service. As for the difference of bodily Gestures at the Service of God, that is still a more confiderable mean to procure and preferve that effeem and respect of it, for which I plead. The words of S. Augustine of the Gestures of Prayer are remarkable, De Cura pro Mort. C.v. which, he faith, are not used fo much to lay the mind open to God, to whom the most invisible inclinations of the heart are best known, as to stirre up a mans own mind to pray with more humble and fervent grones. And then it followeth, Et nescio quomodo, cum hi motus corporis fieri nisi animi motu pracedente non possint, eisdem rurfus exterius visibiliter factio, ille interior invifibilis qui eos fecit, augetur : ac per hoc cordis affectus, qui ut fierent ifta pracefit, quia facta funt, crefcit. And I know not how, though thefe bodily motions are not done without the motion of the mind going afore, yet again, by the outward visible doing of them, that inward and invisible one which caufeththem, increaseth: and fo, the affection of the heart, antecedent to the doing of thefe, by the doing of them gathereth strength. Christians have bodies as other men have, and

and though the Service of God confift in the inward intention of the mind, and the devotion of spirit which performeth it e yet this bruit part of us is able to contribute fo farre towards it, as it refresheth in our selves, and expresseth to others the inward motions wherein it confisteth. It is an impression of Nature that teacheth all people thus to actuate, thus to animate the Service they render to God: and experience shall tell them that observe it, That where it is passed over with indifference, there men behave themselves more as hearers then actours in it ; there, as the naturall heat at the heart, fo the inward heat of devotion, which ought to dwell there, stifleth and choketh for want of this airing and exercise. Thus that which maintaineth the intention of the mind in private; multiplieth it in publick, and propagateth in others that which it cherisheth in our selves. Belides that, it contributeth towards the comelineffe of fuch Affemblies, if it be oniform. To good purpose it was a Deacons office in the Primitive Church to put the people in mind of these observances, at least in great congregations. But in this whole matter of Rites and Ceremonies in Common Service, there is Caution to be used, with which (though in the latitude of their nature indifferent) they will prove an advan-tage to it; and without which, they may X . prove

prove an offense in it. For the nature and kind of that which is done, respect is to be had to the end proposed. If the particular observed be not, according to reason, a circumstance apt to procure, to maintain in our felves, to expresse and convay to others, that intention and reverence which the Service of God requireth, for what cause shall we say it is observed? Shall it be thought acceptable to God alone of it felf, without reference to the due end and purpose? Then must it needs turn to a voluntary observance, wherein we discharge our selves to God, in stead of the Service he requireth. Besides, those that are not offensive for their kind, for their number may prove no lesse. For, as the fuckers that grow under great flocks, where there are too many, intercept that fap that should nourish the trees to bear fruit: fo, where the Circumstances and Ceremonies of Publick Service are multiplied beyond measure, there the mind, distracted into a number of outward observations, cannot allow that intention to the Substance. which it spendeth upon the Circumstance. And so it falleth out as afore, they are intended for their own fake, as acceptable to God of themselves, without respect of advancing that Service which he requireth. Last, because it hath been shewed, that Order as well as Comelineffe is the Rule to direct the

the form of Gods Publick Service; and because, without Order, nothing becometh it, though with Order apt to become it, that which hath been faid, is to be understood of those Rites and Ceremonies which Publick Order inforceth, that is, which are either injoyned by Law, or practifed by Custome which it alloweth: As for the voluntary obfervations of particular persons, they are by their nature subject to abuse, as is to be seen in the Superstitions of the Church of Rome, which all reason sheweth had their beginning from the well-meant devotions of privare persons. And therefore it is plain, that they may prove a just subject of that offense to the weak, which the Apostle forbiddeth; which those that are practised upon Publick Orders, declaring the due meaning of them, cannot, as my purpose is now to declare: because it is an objection, which if it take place, as some think, must needs overthrow the most part of that which hath been faid to the Order and Circumstances of Publick Service. It is to be known that there were two forts of Jewish Christians under the Apostles, according to the difference of whom, both their doctrine and practice, especially of S. Paul, is to be valued. For, on the one fide, the Apostles, in the Councel at Jerusalem, ordered, Ads xv. 20. that those which were converted from the Gentiles, should

abstain from things dying in the bloud, and facrificed to Idoles. S. Paul circumcifed Timotheus, xvi. 3. purified himself according to the Law, xxi. 26. In respect to the fame fort, he is bold to fay, Rom. xii. 6. He that regardeth a day, regardeth it to the Lord, and be that regardeth not a day, regardeth it not to the Lord: He that eateth, eateth to the Lard, for he giveth God thanks, and be that eateth not, to the Lord he easeth not, and giveth God thanks. And that, it seemeth, upon the consideration that followeth in the next words, because, though not without blame, for the ignorance of their freedome, yet living and dying to the Lord, they had a pious intention in generall, to excuse their defect in particular. But in regard to the other fort, it is the fame Apostle that faith, Gal. iiii. 10, 11. Te abferve dayes, and moneths, and times, and years. I am afraid of you, left I bave bestowed upon you labour in vain. And, Coloss. ii. 16. Let no man therefore judge you in meat or drink, or in respect of a Feast, or New-moon, or Sabbath: expressing further what he meaneth, when he faith, Let no man judge you, verf. 5. Beware left any man spoil you. and vers. 20. Why as living in the world are you subject to Ordinances, touch not, taff not, handle not ? And to Titus i. 10 There are many upruly and wain talkers, and deceivers, especially they of the Circumcision, whose mouthes must be stopped. And wherein, he

he expresseth, vers. 15. Unto the clean all things are clean: Shewing that they were not to be tolerated but opposed in that which they taught, of differences of times, and meats, according to the Law of Moles. According to his practice in Titus, whereof Gal. ii. 34. But neither Titus who was with me, being a Greek, was compelled to be circumcifed; and that because of false brethren, sily foisting in, that came in privily to spie out our freedome which we have in Christ fesus, that they might bring us into bondage. This difference in the Apostles practice and doctrine must needs proceed from the difference of persons they had to do with. The one, like men that were new come out of the dark, could not look right upon the light of that freedome which the Gospel estateth, and not satisfied of the right of Christians, for their particular praclice, made a conscience of dayes and meats according to the Law. The other, renouncing their freedome, and in love with their own servitude, took upon them to dogmatize and maintain the necessity of such observations, upon those desperate consequences which the Apostle expresseth, Those are the weak, and these the strong, according to the Apostle; because, though for reason, weakest, for a false opinion is a further weaknesse then a doubt of the truth) yet for will, most resolute to stand in it. Those, in action

action doubtfull, thefe in opinion erroneous. These are the men whom the Apostle chargeth by the Law of Love not to feandalize; Thewing that in two things it might be done: First, Rom. xiv. 15. If thy Brother be grieved with thy meat, then walkest thou not charitably: destroy not him with thy meat for whom Christ died. Which Origen conceiveth to point at fuch as took distast at the Profession of Christ, so as to forsake it, upon occasion of fuch flight offenses: And the vehemence of those terms which the Apostle useth feemeth to import no leffe. But by the words of the Apostle, vers. 15. If thy Brother be GRIEVED with thy meat. and vers. 10. Why Judgest thouthy Brother? why festeft thouthy Brother at nought? it appeareth, that all difcouragement of these weak ones, is, in the sense of the Apostle, a degree of this offense. But there is another expressed, verf. 22, 23. That whereas it behoveth all men to be refolved of what they do, that it is acceptable to God, verf. 5. by the indiferent example of one that understood his own freedome, he that did not, might be moved to use it with a doubtfull conscience, which the Apostle declareth to be sinne. By the way, that offense whereof the Apostle writeth, 1. Cor. viii. 9. x. 27. is of another nature, not pertinent to this purpose; for herethe offense is an example that moveth a man to do that which

which is lawfull, with a doubtfull confcience: there, it is an example which moveth a man to do that which is unlawfull, with an erroneous conscience, that is to say, when the example of him that hath knowledge, eating that which was facrificed unto Idoles, without difference, moveth the simple to participate in the worship of Idoles by feasting on their Sacrifices. Thus it is supposed that offense is given to the weak by the orders of this Church, when those that are not fatisfied in the things ordered, either take distast thereupon at the Church, and the Communion of it, or are moved by example to do that which is ordered, with a doubtfull conscience. Where it must be excepted, that no man can use this argument of scandall to the weak, but he must acknowledge the things ordered to be lawfull. For the weak, whom the Apostle forbiddeth to offend, is he that is not perswaded of the lawfulnesse of that which is lawfull indeed. Belides, he that pretendeth the scandall of the weak, by example moving to proceed upon a doubtfull conscience, is not subject to that kind of offense. For, in that he complaineth, he sheweth heis aware enough of the danger: And it is without the compasse of common sense to imagine, that a man should stumble in following the example against which he profesfeth. In fine, the opposition made to publick Order,

Order, and that which it injoyneth, is evidence enough, that they are not the weak but the strong, not the doubtfull but the erroneous, (weakin reason, but strong in will, or, as it was once well faid, headstrong in refuling without reason what Order prescribeth) not those whom the Apostle chargeth to forbear, but those whom he forbeareth not a moment, Gal. ii. 5. whom he chargeth the Coloffians and Titus not to forbear, that we have to deal with. The matters were light wherein their offense stuck, but the confequence which opposition drew, involved the substance of the Gospel. So are the things flight which we flick at, but publick Order, which dependeth upon the right of prescribing, and the edification of the Church, intended in the particulars, deserve not to be abandoned for an unjust offense. True it is, that a private person, that will be charitable, must forbear the use of his freedome, which no Rule confineth, when he feeth it will be offense to the weak; if he forbear it not, he giveth just offense according to the Apostle. And it is to be thought, that under the countenance and wing of the erroneous and frong, there walk divers of those doubtfull and weak, to whom respect is to be had, according to the Apostle. But if the question thereupon be made, Whether it be expedient for the Church to Order such things

things as shall feem to advantage the Form. the Order, the Rites of Divine Service, Whether it be expedient for those whom it concerneth to observe and exact the same, in case there may be doubtfull Consciences that may take offense? The answer will be Yes, even according to the Apostle: because otherwise the publick Order, which he recommendeth, can by no means be preferved in the Church, fince it is not possible so to order things of this nature, as to leave no possible doubt in any Conscience. Might not those of the Gentiles, whom the Apofiles enjoyned to forbear things dying in their bloud, and offered to Idoles, have taken offense, because they were confined in the just use of their freedome : Orthe Corinthians, that S. Paul suffered not their women to fit with bare faces at publick Service ? as the Virgins of Tertullians time professed themselves scandalized at those of their rank that practifed it. Suppose the Church cannot fay as the Apostles, It scemed good to the Holy Ghoft, and to us : S. Paul in the other case proceedeth upon no other reasons then fuch as the Church must now use in like cafes. And I suppose, the President inspired by the Holy Ghoft, authorizeth the Church to proceed in like matters, though not pretending immediate inspirations. Last of all, Who can doubt, but among the erroneous of them

them that did Judaize under the Apostles, there were also of the doubtfull and weak led away with their pretenfes? And yet we fee the Apostle forbeareth them not a moment, in respect to the weak. All this containing no more inconvenience then this, That where-as all men are bound to indeavour themfelves to fatisfie and overcome fuch doubts of their Conscience, the Apostles opposition redoubleth a new obligation to do it, left they offend this Ministery, if they do it not. So doth the Constitution of the Church adde a new obligation of resolving doubtfull Consciences, for fear of offending the publick Order which it settleth, And in all this I suppose there is no just offense. For, as there is alwayes means in the Church, with fatisfaction to overcome doubts of Consciences; fo is there no means to procure that there shall be no doubts of Conscience in the Church, so long as there are unperfect Christians in it. But he whom it concerneth to observe or exact publick Order, must not give just offense to publick Order and all that go by it, by neglecting it, for fear of gi-ving unjust offense to private persons by obferving or exacting it.

CHAP.

CHAP. X.

What is to be considered touching our Service. The Service of Hearers and Believers. Confession of sinnes whether of old the beginning of Service. The ancient Order of Psalmes and Lessons. The Masse containeth an abridgement of it. Severall manners of singing Pfalmes. Purpose of Lessons. The Place of the Sermon. Dismission of Hearers. Originall of Litanies. Prayer indicted by the Deacon. The Thanksgiving from whence the Sacrament is called the Eucharist. Prayer which it was alwayes celebrated with. Prayer for all the Church at celebrating the Eucharift. The residue of that Service. The charge of the Masse on our Service. Extent of the power of the Keyes, and wherein in confifteth. Of Confession of sinnes and Absolution at the beginning. Our Order of Psalmes and Lesfons. Of the Creed and Collects. The Sermon part of our Service. Of the Communion-Service and appertenances of it.

Being now to compare the Form of Serwice which we use with that of the Primitive Church, and to derive both from the practice pointed out to us in those particulars which are remembred in the Scriptures, I am to professe at the beginning, that my purpose

pose is not to be extended to the particulars of words or conceptions wherein it is couched: It will be enough to reduce the main fubstance and order of it to that which we find practifed under the Apostles. My busineffe therefore is, to describe the most ancient and generall Form of that Solemn Service which was used when the Eucharist was celebrated, not out of the Liturgies extant alone, but out of the Testimonies of the Eldeft Ecclefiasticall writers concurring. For it shall appear that from hence is derived, and herein is contained, first, the Order of daily Morning and Evening Service, then the Litanies, appointed besides for Lords dayes, Wednesdayes and Fridayes; and last, the Celebration of the Eucharift, which is all, or almost all that which this Discourse intendeth to comprise. In the first place it is to be known, that from the first times of the Church there were alwayes two parts of Publick Service: At the one all persons might be present, though not Christians; till the Sermon was done, the Church-doores were open and free: But when they went to celebrate the Eucharift, then all Hearers or Catechumeni, (that is, those that were willing to be instructed in the Faith, but were not as yet admitted to Baptisme) all that were under Penance, all possessed with unclean spirits were dismissed and shut out,

none suffered to be present but those that were admitted to Communicate. Of thefe two parts we have fufficient remembrance in Justine Martyr, the most ancient of Church-writers that remain unquestionable. His words are thefe, Apol. ii. Oou ar andion के महर्गाकक वेमाओं नवांच्या नवे पंक मार्थान राजियामार्थिय में महार्थ-Apa TD, & Cier stur Neadau Gargeavrau, Eugedal Te & वांनका माडकाकार केरे में अहन मी कल्माध्वमाधिक बैक्सा สิปต์สมองราย , ทุนผิง อบจะบายเปล่อง น้ำ อบจากระบองราบจ สมาธิโร. s many as are perswaded and believe those things to be true which are taught and said of us, and undertake to be able so to live, are taught to pray and defire of God with Fasting, forgivenesse of foregoing sinnes, we also praying and fasting with them. For, what prayers were these whereof he speaketh, but those which we shall shew afterwards were wont to be made, as a part of their Service, on behalf of the Hearers (as also of Penitents, and persons beset with evil spirits) by themselves' and the Congregation both, immediately afore their departure ? Afterwards, 'Hun's 3. בי בינות מול ביותר בינות בינות בינות ולו מול אול בינות בול אוני אפין שלים , בישור בל אים בישולים בישור בישורים בישו mana's dunas momodulion, iso re tauron ni sie pomoter O, ni Ther merran direct durings. But we, having thus mashed him that is persuaded and agreed, bring him to those that are called Brethren, where they are affembled to make Common-Prayers, both for themselves, and for him that is baptifed, and all men

in due time, that the Prayers of the Church, fol-lowed after the Hearers were difmiffed, before celebrating the Eucharift. Therefore at them, onely the Brethren are present, whereas the Hearers were at those which were made for the forgivenesse of their sinnes. That unbelievers were admitted to be prefent at Preaching or Expounding the Scriptures, in the time of the Apostles, it appeareth by S. Paul, I. Cor.xiv.24. But if all Prophefic and there come in one that believeth not : That they were excluded at that time as afterwards, when the Eucharist came to be celebrated, I have not the like evidence, but in reason I must needs presume it. Hereupon riseth the difference between these which once were called the First and Second Service: The ground whereof being taken away in this state of the Church, in which all are baptized Infants, and publick Penance for the greatest part is unknown, neverthelesse that Service must needs remain the chief part of Gods publick Service which the Eucharift is celebrated with; howfoever it come to passe, that the Eucharist is not celebrated at the greatest part of solemn Assemblies. This is remembred here upon occasion of that Confession of sinnes which our Service beginneth with, as also the Service of almost

t Religion Affembliet.

deformed Churches, in which it may be counted a generall order to begin with Confession of finnes. Which order Du Plessis laboureth to derive from the ancient practice of the Synagogue, first, and consequently of the Church Primitive, alledging to that purpole those forms of Confession over the facrifices, which P. Fagius hath produced from the Hebrew Doctours, upon Lev. xvi. 21. where the Law faith, And Aaron shall lay both his hands upon the head of the live Goat, and confesse over him all the iniquities of the children of Israel, and all their transgressions in their sinnes: together with the words of Liranus upon that place, Sicut facimus in Confessione facta in principio Missa: As we do, faith he, in the Confession which is made at the beginning of the Masse: As also the Authour de de Cardinal. Christi Operibus, among S. Cyprians works. Hierarcha pius, quem Spiritus f. compungit excitat inhabitat & Canctificat, -confidenter orat pro fua & populi ignorantia, recolens pudibundi & contriti animi confessione, quod aliquando, pravalente adversum fe peccato, fuerit derelictus. The pious Bishop, whom the H. Ghost pricketh, stirreth, inhabiteth, and fantifieth, prayeth confidently, for his own and the peoples ignorance, recalling in the Confession of a mind ashamed and contrite that sometime he bath been forsaken, sinne prevailing against him. It is manifest indeed, , that

that this Confession of sinnes is used in the Breviarie, in Feriali officio ad Primam, as well as at the beginning of the Masse, in these words, Confiteor Decomnipotenti --- The people answering, Misereatur tui omnipotens Deus, & dimisis peccatis tuis, perducat te ad vitam aternam. Which done, the people also make the like Confession for their parts, the Minister answering the same. And this is the Confession of sinnes which is meant in the words of Liranus, and the Authour de Cardinalibus Christi operibus, though it is not probable that it passed in those scandalous terms that follow, in his time. And this, in the Rubricks of the Maronites Misfall, as it is printed at Rome, is called, Abfolving the Priest, by the people. But since sacrifices are no part of the morall Service of God, and it hath been declared how Confession of finnes was used in the Temple at that morall Service, it seemeth impertinent here to confider that which was done at offering Sacrifices. As for the Service of the Primitive Church, at which unbelievers, and fuch as onely pretended to Baptisme, with those that were under Penance, and the like, were prefent, This will be a constraining reason to prove, that no Confession of sinnes, no prayer for Forgivenesse was made in common for them and all believers, at the beginning of Service, because of the great distance of their estates

estates and conditions in the Church, and because this was the subject of those Prayers. which Hearers & Penitents were dismissed with at the end of the first Service, the Congregation joyning with them, and the Bishop or Priest bleffing them to that purpose, as must be said afterwards. Therefore in Juftin Martyr and Tertullian, where they describe what was done at those solemn Asfemblies, in the Constitutions of the Apofiles L. viii. which feems to be the most ancient Form extant, and in most of the Greekish Liturgies, there is no Confession of sinnes at the beginning. And therefore it may justly feem to have been put there, after that the difference of first and second Service came to be observed rather for fashions sake, and remembrance of the ancient custome, then for the original reason, when the world was become Christian, and the difference between hearers and the rest abolished. In the beginning of the copie which they give us of the Ancient Spanish Course, called the mosarabe or mustarabe, there is this Rubrick; Facta priùs Confessione ute fit in Missis Latinis, juxta ufum Toleianum antiquum, dicitur Introitus co qui fequitur modo. Confession first being made, as in Latine Maffes, according to the ancient ufe of Toledo, the Introit is faid in manner following. As if this Confession were proper to the Latine Service, in opposition to the Greekifh

Greekish. Which notwithstanding in that which is intitled to S. James, he that celebrateth, maketh Confession of his sinnes, praying for pardon, to the purpose that his Service in celebrating the Eucharist may be accepted: which originally when no mention was made of the Eucharist at the beginning, being kept private from the unbelievers, could not have been. That which is now at the beginning of the Masse, by the stuff is discovered to be of later date, being as scandalous a passage, as any in all the Masse besides, when he sayes, Consiteor Deo Omnipotenti, B. Maria femper Virgini, B. Michaeli Archangelo, B. Foanni Baptista, SS. Apostolis Petro & Paulo, B. N. Omnibus SS. & vobis Fratres, quia peccavi nimis, cogitatione, verbo, & opere. This is not to fay that Confession of finnes is not fit for the beginning of Service, I mean nothing leffe, as shall be said afterwards: But that it is not derived from the generall and originall Form of publick Service in the Church, for reasons proper to that time. The example of S. Bafils Monks, and their morning Service, described by him Ep. lxiii. feemeth more pertinent to be made the prefident of ours. His words are कांड कल्डरिये प्रांड, को देन कांच्या, को देन जैकी देख, को देन जाया कर्ती विकाशीका εξομολογεμερίοι τῷ Θεῷ, πελάποῦ ον ἀναςάντες τῶν Φροςά χῶν. eig The Januadian redisarra. For the people with us, rifesh

rifeth betimes after night to the house of prayer, and making confession to God with pains, and tribulation, and distresse of tears, at length rifing from prayer fall to singing Psalmes. For here he speaketh of Confession at Morning Service. As also that Confession of finnes which we spake of in the Breviary, howfoever scandalous for the stuff, seemeth to have been used to the same purpose with ours, and that of other Reformed Churches, for a preparation and entrance to Morning Service. Now because it hath been shewed afore, that this folemn Service of God confifted of Psalmes of Gods praises, of reading the Scripture and expounding it, of Common Prayers, and the celebration of the Euchrist, that which remaineth here to be declared is this, in what Form and Order these materials were practifed, according to the eldest and most generall custome of the Church which we shall be able to discern. The Order of reading the Scriptures is this, according to the Constitutions of the Apostles ii. 57. having reckoned the Scriptures of the Old Testament, to be read in Churches, 'Ard No & prophiar drayrosudrar, 175-1 eds no To Datis voo Janiero Jurus, aj o hade ra angest na कि Janktou: Ut Tito ai opatis ai में mitepau avantouris Swow. a Suspendi Hau'As To ourepys nuws, as internas rais exxanofaist gal' vony nor To apis Hest matos, x meta tauta Saxoros H areo Cureges dragor workito to cuappenea. And two Lef-

(ons being read (out of the Old Testament) let some other sing the Psalmes of David: and let the people answer the Acrostiches: after that let our Acts be read: and the Epistles of Paul our workfellow , which he fent to the Churches, by suggestion of the H. Ghost: and after all this let a Deacon or a Presbyter reade the Gospels. The 17. Canon of Laodicea is, Tient ros un sein टेमा गण्ये मी सम देश चयाँ इ काम बहुर न चरेड निक्र मारेड , बेरे की वी वार्ष कर nad' irasor fanuir siredau and grown. That the Psalmes should not be continued in Assemblies, but a Lefson to be interposed in the midst, after every Psalme. This is ordered, faith Balsamon, to take off the wearinesse of the people at these offices, by this mixture. He that calls himfelf Dionyfius the Areopagite, Eccl. Hierar. C. V. Aranusa & maner om to silor Surasiecor, andges र्द दिल्दे की रिक्रमाल महरूकी का का महिलाइ को कि रिक्रमानी icegnogian mains & cunnnorasing Sangounivens igns 3, da שלים אפר ענים ענים ביותר אות שלים ביותר we). Being returned back to the Divine Altar, he beginneth the holy melodie of the Psalmes, all ranks of the Church singing with him those holy Psalmes: after, follows in consequence, the reading of the hely Scriptures by the Ministers. In this Form, which he ofcribes, there is no interlacing of Psalmes and Lessons, but the Pfalmes first, and afterwards the reading of the Scriptures. Of the Churches of Africk and their custome, we may presume from S. Augustine. His Sermons make divers times

times mention of a Lesson first out of the Prophets, then out of the Epiftles and Gofpels, with a Pfalme or Pfalmes between them: And in his Sermon he expounds. them all fometimes. In the Masse it self, there remains something of this custome, as brief and short as they have made it. To compare it with the Form described afore in part out of the Constitutions, and for the rest to be described, it is strange to see to what a small modell they have reduced it. Whether it were, because it was framed for those times and places, where Morning Service was used belides, for which reason they thought good to abbridge it, retaining neverthelesse the substantiall parts of publick Service: Or whether out of a defire of multiplying private Masses, it was so made on purpose for speed: Or whether so it were alwayes in the Latine Church, and we are to believe those copies which they give us of the Ambrofian Service, and that of the Mofarabe or Spanish to be of any great time, (indeed the Order of Lessons said to be composed by S. Hierome, & of Antiphones by S. Gregory, and other Forms of the Latine Church, are all very short) This notwithstanding, in the Introit we see the trace of that finging of Pfalmes in the beginning, of which Dionysius: And the Graduall, as they call it, which is the shred of a Psalme between

between the Epiftle and the Gospel, is in the fame place with that Pfalme between those Lessons whereof S. Augustine speakes. In the pattern of the Ambrolian Service for Christmaffe day, which we have out of the Miffall of the Church of Millain, there is first a Leffon out of the Prophets, a fecond out of the Epiftles, and the last out of the Gospels, with verficles of Psalmes, or Hymns, or Antiphones between each. Here, as concerning the Pfalmes in the Church, let me have leave to refume that which was proved afore out of S. Paul, that the custome was from the times of the Apostles, so to sing them that the whole Congregation might bear a part in the praises of God, which the book of Psalmes from time to time inviteth them to do. Accordingly in the pretended Dionysius, the Bishop begins the Psalmes, but all the ranks proceed to joyn in the same. But in the Constitutions of the Apostles, the people are to answer onely the Acrostichs. What those were I cannot better conjecture, then by the words of Philo, de vita Contempl. where he relates the fashion of those Hymnes which the Essenes by Alexandria in Egypt used at their Common Feasts, which he saith were fung first by the chief, afterwards by the rest in their order, Harrow XI maxle nou year an esculpion क्रिया केलंग्र को बेस्ट्रास्थ्रियं मात्र में इंट्रियाय के किए मिना के के किनyear mirres to if maon. All hearing with much filence

lence, but when the ends and burdens of the Hymnes are to be fung, for them all the men and women fing out. Some fuch thing I suppose it was, which in the Constitutions there is called axestya, or end. verfes of the Pfalmes, as the Gloria Patri among us, known to the people at those times, when for some inconvenience found of indecorum in performing this Office, the whole Congregation joyned no more in the Pfalmes. For though in the Custome of those Churches, which Dionysius describeth, the people joyned in them, at those times whereof he speaketh, & though I doubt not but those Constitutions, & the Canons of the Councel of Laodicea be more ancient then the pretended Dionysius, yet by them it appeareth, that when the Constitutions direct the people to joyn in the closes, and when that Councel ordereth, Can. 15. that no more then the Canonicall fingers (that is, inrolled in the lift of the Church) that went up into the desk, & fung out of the Parchmine, should fing in the Church, there was by that time, and in those places of the Church, inconvenience found in the Congregations joyning in it, for which cause it was referred to the Church-singers. Another course there was much used in divers parts of the Church, of finging the Pfalmes by Antiphones: Of which it shall not be requifite here to repeat what is delivered

vered of the first use of it, in the East under Ignatius, the coming of it into the West under S. Ambrofe, the relation of S. Bafil, and the practice of his Monks, Epift. Ixiii. the Order of Pope Celestine, for the Psalmes to be fung before the Eucharist by way of Antiphones: It shall suffice to take notice here, that this was one of the wayes that were put in use, to the purpose that the Congregation might joyn in the praises of God with most comlinesse, according to the custome of the Apostles time. Of the Lessons of the Scripture it must further be observed here, that the Ancient and Primitive Order of the Church seemeth to have intended them so large, that by hearing them read in the Church, they might become familiar even to the unlearned of the people, as Josephus said afore, that the Jews by hearing Mo-Tes read in the Synagogues, became as perfect in their Laws, as a man is intelling his own name, whereas among other Nations, the fimple never attain to know their own Laws. For you fee how many Lessons are directed to be read in the Constitutions of the Apostles, two out of the Old Testament, out of the Acts, out of the Epiftles, out of the Gospels. Last of all, accordingly he reckoneth in particular the Books of the Old Testament to be read in the Church; as doth also the said Councel of Laodicea in the

the last Canon, upon this occasion repeat the lift of holy Scriptures to be read in the Church: and Dionyfius expounding the order of the Church described by him afore. reckoneth the subject of all the particular Books in the Scriptures, which he faith are read after the Pfalmes, to inlarge with more ample declarations & examples those things which in the Psalmes are but darkly and in brief pointed at. All which, I suppose, intimates a great deal more then those short Lesfons picked out of some parts of the Scriptures, as well for the Romane Missall, as other Liturgies extant. In that which is intitled to S. James, there is a remarkable Rubrick after the Angelicall Hymne, and the Prayer that follows it, which fayes thus, "Erm אן ד הפסחות , אן בחסל אינוען או דסט טופל דטל שבטל בומולסמי האוסוב. After is read very largely the boly Oracles of the Old Testament, and the Prophets, and the Incarnation of the Sonne of God is declared, -- that is, the Gospels are read. For hereby he gives us fuspicion enough to prefume, that the reading of the Scriptures was wont to be larger at the first then afterwards it became, when in the declining & degenerating times of the Church, the increase of sensible Ceremonies and Observances began to crowd out the substantiall parts of the reafonable Service of God. For fo there is cause

cause to conceive by that of the Sermon. whereof it follows immediately there, Μετά δε το αναγνώναι η διδάξαι, λέγει ο διάκονος: that is, After the Lessons are read, and the Sermon is done. For in Justine Martyrs description of the Service in his time, after the reading of the Scriptures, follows immediately the Sermon to expound them, and to exhort the people to follow the doctrine. Tertullian speaketh not of the order or place which the Sermon had in the Service, but remembreth it as a principall part of it. In the Constitutions of the Apostles the place was produced afore, wherein mention is made, after the reading of the Scriptures, of the Presbyters speaking to the people one after another, and the Bishop after them, according to the Custome derived from the Apostles time. The 18. Canon of Laodicea is, ताका नार्ध मार्थ मार्थ मार्थ नार्थ नार्थ के के के किया निकार के मार्थ नार्थ के किया निकार नार्थ के किया निकार नार्थ के किया निकार नार्थ के किया निकार न επισκόπων, κι των κατηγερθών δυγίω δηστελείας. That after the Sermons of the Bishops, first the Prayer for the Heavers must be made apart. In fine, It is manifest by the Order of all Liturgies extant, in which is described the Order of the folemn Service of the Church, that is, when the Eucharist was celebrated; first, that of all Lessons of the Scriptures, the out of the Gospels were read in the last place, as it is expressed in S. Augustine alledged before, in the Constitutions of the Apostles, and in divers

divers others, that might be produced were it questionable: Then, that after the reading of the Gospel, followed the Sermon for the exposition of it, or some other of the Lesfons. And yet in Dionyfius there is no mention at all of the Sermon, either in the description he makes of the Service, or in the Exposition wherein he renders a reason of it, but immediately after the reading of the Gospel, the last in order of the New Testament, the Hearers and Penitent and the like are dismissed, and then follows the Creed. Which to me is an argument of the Authours time, and that when he writ, the Sermon in fome places began to be disused, and also, because he mentions the Creed in the order of Publick Service, of which in Justine, Tertullian, the Constitutions of the Apostles, the Canons of Laodicea, wherein almost all the particulars of Publick Service are ordered, in fine, whereof in the most Ancient descriptions of the Service there is no remembrance. It appeared afore by the words of S. Ambrose, and so it doth by Dionysius, that it was pronounced from the beginning of the use of it, by the whole Congregation: for the first expounded the words of the Apofile, Every woman praying or prophelying, of faying or finging the Creed; and the second faith thus, Петомодивноть сод жанто по то Ехидиolas Angenialos Tis ranonins i wodopias The Catholick

Hymne being acknowledged before, by all the Congregation of the Church. This is then the Order of that former part of Publick Service which from the beginning the Hearers and Penitents were to be present at, to learn the doctrine of the Church, and to profit in it, fo as to be thought fit for Baptisme and for the Communion of the Eucharist. For the Latine Masse (aswell as all other Liturgies extant) though reduced to so small a model as was observed, by the shortnesse of the Pfalmes and Leffons, and leaving out the Sermon, alwayes principall ingredients of it, representeth neverthelesse the Order and Course of that solemn Service which the Eucharist was celebrated with. This difference of the first and second Service in the Liturgies extant, is rather retained for fashions fake, and in remembrance of the Ancient Order, then according to the Originall purpose of it: for it shall appear that some part of the Prayers which at the first were for believers alone, and fuch as communicated, not to come till the Hearers and Penitents were gone forth, in all the Greek and Eastern Liturgies are now put into the first part of the Service. But the end of the first Service, and the beginning of that which onely believers were present at, is manifest enough in it (as it is in down-right terms expressed in all the Greek and Eastern Liturgies when

when the Hearers were to go forth) not in the place where Durandus would have it, iii. 1. after the Offering; but as it is in the Constitutions of the Apostles, in the 18 Canon of Laodicea, in Dionysius, in others, after the Prayers for the Hearers & Penitents, which followed as foon as the Sermon was done, immediately before the Creed. Howfoever, from hence it appeareth, that the Leffons of the Epiftles and Gospels are originally belonging to the former part of this Service. The 18 Canon of Laodicea, of these Prayers for the Hearers and Penitents Speaketh thus, Their To Alir illa grown up ris igu-אומן יושי ביוש באושים און אוני און אוני און אוני ביושים ביושים ביושים אומן אונים א עבדמ זו בצבאפנוש זוש אבדות בעולייצי , זוש כים עובדשים בעוד בער אומי אוינושת און דולדשוי שףספובא שלידים ניחל אונפים על ניחואר אווים אונים או ourrar, stas ras cuzas rar mour piredas. That firft after the Sermons of the Bishops, the Prayer be made for the Hearers, and after the Hearers are departed, the Prayer for the Penitents be made, and when they are come under hand and departed, that then the Prayers of the Believers be made. The subject and fashion of these prayers both, are very plainly described in the Constitutions of the Apostles, to have been this, 'Araguiran amirron o Sanovos, to' u Juna Trees בינות שונים דושות בשים ביולות של שונים ביולות ביו di mood at Advoine ich autain megesunginame, negovies, Kuen ininor; dameira 3 is altie, nigur, isprarratiguwhow

policies mis tes tos seds Segention poly, Isa ___ viii. 5, 6. All rising up, let the Deacon get up on some high place, and pronounce, NONE OF THE HEAR-ERS, NONE OF THE UNBELIEVERS, and filence being made, let him fay, PRAY YE HEAR-ERS. And let all the believers pray for them in their mind, Saying, LORD HAVE MERCY: and let him minister for them, faying, Let us all befeech the Lord for the Hearers, that so' indra 3 rerun an o daxon G wergani, as wegei-TOURY, ASTITO & Aads, xu'ele exenour: And at every of thefe particulars which the Deacon Speaks to them of, let the people fay, LORD HAVE MERCY. The particulars whereof he speaks are there at large, that God would heare them, that he would enlighten them, and make them wife, that he would teach them the knowledge of God, and the rest: Of these the Deacon speaks to the people, when he bide them pray that God would do fo and so for them, which kind of Prayers, ministred by the Deacon, as he said afore, are called therefore negsparnous or Allocations: And the people answers at every point, (as at Litanies, the people still have their Anfwer, called fometime the Suffrage) Lord have mercy. And this is the reason that was used to prove, that the form of these prayers was prescript, because it was ministed by Deacons. Afterwards it follows, KANOPTON 3 משודשי דמי מבסמאמן, בעאסאוידש משידשון ל אפופידייוושון ביים

ms, Negar: they bending down their heads, let the Bishop ordained (for the Service which is here described, is at the Ordination of a Bishop) bleffe them, faying, as it follows there. In the same manner was prayer made for the befet with unclean spirits, and for the Penitents, but that in these the Canon of Laodicea expresent that they were to come and kneel, the Bishop holding his hands over their heads, and so pronouncing the like prayer of bleffing over them; which is therefore there called resserbili ind saies, to come under hand, and from whence, in this Condition they are called conimorns, thefe that fall under, to wit, the Bishops hands. These forms are here described, both to declare the ancient practice, and also for a help toward the understanding of that which follows. After the departure of the Hearers and Penitents, there followed principally two forts of Prayers, as may be gathered from the words of Justine in his fecond Apologie, where that most Ancient Martyr that flourished some thirty or fourty years after S. Johns death, that is, after the Age of the Apostles, relates the course of publick Service at the Affemblies of Chriflians. After the Sermon, he thus describes what followed, "Emira avisageda marris, if ouzels ที่ยนพอเมือ , มี เอ๊ร เลออร์อทเมือ , สเบานเปลือง ที่แล้ง เกิร อับวูติร , बिहर के महादर्भिक्त, में हैं। कि, में विकिन, में वे महादर्भेंद्र वेंग्ने दे देखां कर Bougaeista, son sidrapus auto aramiumes After, we all tife. Z

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rise, and send forth prayers, and, as we said afore, when we have done praying, bread and wine and water are offered : And the Ruler likewise sendeth forth prayers and thanksgivings with all his might. Here you have the Prayers of the whole Congregation in the first place, which therefore are called in the words related in the beginning of this Chapter, word wad, Common Prayers, or Prayers of the whole Congregation, to distinguish them from those Prayers & Thanksgivings, which he faith were made afterwards, for confecrating of the Eucharift, by the Bishop or Presbyter alone, though in behalf of the people. Where, by the way, you may fee further that Justine means by those words, . อีก Nraus ลับาตุ, to expresse nothing but that earnest devotion which those Prayers were offered with, by that which he addeth out or, or likewife: For having faid in the wordsalledged afore that the Congregation made the former fort, which he calleth their Common Prayers, Surivas, or vehemently, he addeth, that the Bishop made the Thanksgiving which the Eucharist was consecrated with, oppier con strapes with, in like fort with all his might: with the like earnest devotion which the other were made with. The most Ancient description that we have next to this, of the Form of this folemn Service, feems to be that which is found in the Con-²itutions

stitutions of the Apostles. For by many things we may find, that that book meant to expresse the Customes of the Church, in the times afore Constantine. You may have observed before, how it forbiddeth the faithfull to plead before the Powers of this world, that is, before heathen Magistrates. And that course of dividing Portions at their Feafts of love, which is there prescribed, was afore observed to be abolished by the Councel of Laodicea, which was before Contantine. And in the Form of Prayer for all states of the Church after the Confecration (whereof afterwards) fet down there viii. 12. it is to be observed, that Prayer is made for the Emperour and Powers of the world, Tra ispnession ratages issues, that they may keep peace with us, that is not perfecure the Church. In this Work then, I.viii.c. 10.11.is described at large, first, the Prayer for the whole state of the Church, and the particular members and conditions of it, and after that, c. 12. the Prayer of Thanksgiving which the Eucharist was consecrated with: And to fhew evident distinction of these two parts of the Service, the kiffe of Peace comes between both, which being a received Custome from the time of the Apostles, gives cause to presume, that the Prayers, between which it is interposed, are no lesse derived from the Primitive practice of the Apostles time.

time. Though true it is, that according to the Custome of the Western Churches, it followed after the Confecration of the Eucharist, before the receiving of it. There follows besides in the same place, a new admonition of the Deacon to all that had not right to Communicate, to depart before the celebration of the Eucharift, among the rest ο τιω πρώτιω ευχάν ευχόμεροι περέχθετη, you that pray the first prayer, depart. Which I take to be this, that such of the Believers as were prefent indeed at the Prayers of the Congregation for all states of the Church, but did not intend to Communicate, should also depart: To shew the difference of those two Prayers whereof we now speak, the subject whereof deserves to be further declared, out of the most Ancient of Ecclesiasticall Writers. Justine Martyr, after the words alledged in the beginning of this Chapter, thus describeth the Prayers of the faithfull, to which he faith the new baptized were brought, "O mus vara Ela Dajus, Ta annon padortes i d' Suras, omus The aiwvior outreiar outour. That we may be thought meet, having learned the truth, to be also found good livers in works, and keepers of things commanded, so as to be everlastingly saved. He specifieth the chief point of those prayers, for otherwise, you shall find in the words afore quoted, that they prayed in them

them for themselves, for the new baptised, and for all men elfe, everywhere. Tertullian Apolog. C. xxxix. where he describes what was done at their Affemblies. Coimus in catum & Congregationem, ut ad Deum quasi manu facta precationibus ambiamus orantes. Hac vis Deo grata eft. Oramus etiam proimperatoribus, pro ministris corum & potestatibus, pro statu seculi, pro rerum quiete, pro mora finis. We meet and affemble in a Congregation, that making as it were a strength against God, we may fue to him in our Prayers. This violence is welcome to God. We pray also for Emperours and their Ministers and Powers, for the State of the world, for the peaceable condition of affairs, for the delay of the end. The particulars of the Prayers they made for the Emperours are inlarged C.xxx. upon the occasion of comparing the devotions of Christians and Pagans. Vitamillis prolixam, imperium fecurum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, Orbem quietum, quacunque hominis & Cafaris vota funt. Wishing them long life, secure rule, the Court (afe, the Armies valiant, the Senate faithfull, the people good, the world quiet, whatforver a man and Cefar may desire: Tertullian, as Cassander observed before, intended nor to declare to the Heathen the manner of celebrating the Eucharist, as the custome was to keep it private, lest it might incurre the fcorn

scorn of those that understood not what it meant: Those which Justine calls the Common Prayers of the Congregation, which went next afore it, are here described by those passages that deserved most favour at the worlds hands. In the 18 Canon of Laodicea, after the departure of the Hearers and Penitents, Tas cuyas mir mour plreda Jeis, ular Tit mointe, Da oramis, 45 Adriego is retino, Da neosperiσεώς πληρε δαι· Ei3' ετως τιι iplulu Nidoδαι - κ' ετω The apian neospoean om Tensida. That the prayers of the faithfull be made, in number three, one, that is the first, in silence; the second and third to be accomplished by Allocution: And so then the Peace to be given (that is, the kiffe of Peace) and so the boly offering to be made. What the purpose of that prayer might be, which here in the first place is prescribed to be made by all the people in filence, I find not elsewhere: As for those which follow, to be made and weesparious, or by way of speaking to the people, the matter is plain out of that which was declared afore, concerning the Form of the prayers for the Hearers and Penitents, in which the Deacon spake to the people, from point to point directing them what to defire of God on their behalf, the people answering to every point, Lord have mercy; which prayers were therefore called Tescourisms, or Allocations, in the Constitutions of the Apostles. In like fort were these Prayers for

all states of the Church, directed by the Deacon, speaking to the people, in the particulars expressed in the faid Constitutions, viii. 10. Let us pray for the Peace and firm flate of the world, that it may please God - For the holy Catholick and Apostolick Church, that it may please God __ For the Diosese, for all Bi-Shops, that God would give __ For the Deacons and inferiour Ministers, for the married and continent, for those that give Almes and Oblations, that God would __ For the fick and imprisoned, for travellers by land and sea, and the reft --- In fine, who loever shall take notice of the particulars there related, shall perceive a very Ancient, if not the Original pattern and use of those Prayers, which have fince been called Litanies or Supplications. I speak not now of the use of them in Processions, for diverting the wrath of God in publick calamities, and the like occasions, or of what was put in practice therein by Claudianus Mamertus, Gregory the Great, and others: I speak of the Originall and Univerfall use of them, in that solemn Service of the Church, which the Eucharift was celebrated with: For in all Liturgles extant, which, though they be not fo ancient as the Titles of them pretend, nevertheleffe retain the traces of ancient Forms in all parts, it is easily to be perceived; both by the form of those prayers which are ministred by the DeaDeacon, the people answering, and also by the subject of them, concerning allestates of the Church, and the prosperous condition of it, that they are nothing else but those Common Prayers whereof Justine Martyr of so ancient time speaketh, according to the forms practifed at feverall times, and in feverall places. True it is, that in those ancient Liturgies they come not after the departure of the Hearers, as in Justine, and the Canon of Laodicea, and the Constitutions of the Apostles. But when the departure of the Hearers was retained in a manner for fashions fake, in remembrance of the ancient Custome, the reason of it being ceased, when the world was become Christian, it is reasonable to think, that the Order of the Service depending upon it might change, the fubstance neverthelesse remaining, as descending Originally from the Apostles. And though it be not easie for me to give account, why the Canon of Laodicea prescribeth two of these prayers to be made, dividing it into two, or repeating it twice, yet it is easie for any man to observe, especially in the Liturgies intitled to S. Basil and S. Chrysostome, that these Prayers are divers times repeated, whether in brief or at large; that fashion so farre complying with the Prescript of the Canon, as to flew us, that those are the Prayers whereof it speaketh. The subject of them

is thus comprised in another place of the Constitutions, ii. 51. Teesd ziew & Adxor@ 3 मांद देसप्रभावां वा बामवामाद, में मवानित पर प्रवेत्वार, में मी दे व्यापन μερών, κ) οπροειών, ఉప్పే των ιερέων κ) των αρχόντων, ఉప Të aprispens, ng Të Bunkens, ng Tis na Joke esplains. Let the Deacon pray for the whole Church, and all the world, and the parts of it, for fruitfull Seasons, for the Priests and Rulers, for the Bishop and King, and the generall Peace. This is the reason that it is called in the Greekish Liturgies, To sipluing, or Prayers for Peace, because the beginning of it is in the Constitutions of the Apostles, was the incluins as come selas rod origiwavio niones, that is, for the peaceable and quiet state of the whole world. It is also in some of them called owered rasoning, or the generall Collect. From whence it appeareth, that this is the Prayer whereof Tertullian speaketh, the subject whereof he expresseth, pro state feculi, pro rerum quiete: for the fettled and quiet state of the world. That which hath been faid of the Manner and Order of this Prayer, is to be understood of the Liturgies of the Eastern Churches now extant. Not onely in those Greekish ones under the names of S. James, S. Mark, S. Bafil, S. Chryfoltome, but in the Ethiopick, in that of the Christians of S. Thomas in India, in that of the Maronites printed at Rome, it taketh place according to the manner described. Of the Service of the Latine Church the like cannot

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not be faid. The Litanies, whereof this Prayer is the fource, are used upon severall particular Occasions in the Masse, as it is now, but have no place in the Ordinary Course of it, unlesse we suppose the Kyrie elector which the Rationalists call the Litanies, to be that which remains of them, the model of the Latine Service being fo abbridged as was observed afore. And by S. Ambrose, or whosoever writ those books de Sacramentis, it appeareth, that prayer was made to that effect before the confecration of the Eucharift, his words are iv. 4. Oratio pramittitur pro populo, pro Regibus, pro cateris: Prayer is premised, saith he, (to the Conse-cration of the Eucharist) for the people, for the Emperours, for the reft. But in those words he speaketh of prayers that were made at the Lords bord by him that celebrated the Eucharift, of which afterwards, not of those that were ministred by the Deacon speaking to the people in the manner aforesaid: which neverthelesse S. Augustine of the Latine Church remembreth, when he faith, Epist. 118. Cum communis eratto voce Diaconi indicitur, when Common prayer is inditted by the Deacons voyces for this is that which Justine Martyr called Common Prayer afore. Rhenanus in Tertull. de Corona, Et arbitrantur quidem illi Miffam incepiffe, dicente Sacerdote, Dominus vobifcum : & mox , Surfam corda. Grasi-

Gratias agamus Domino Deo noftro: And they truly (that is, those that fludied the Ancient Form of Service, out of the eldest and best Church-writers) think that the Maffe begins when the Prieft fayes, THE LORD BE VVITH You, andby and by, LIFT UP YOUR HEARTS; afterwards, LET US GIVE THANKS TO OUR LORD GOD. If his meaning be that the Celebration of the Eucharist began alwayes with the Preface, Surfum corda, well and good. But if he mean this, that the fecond Service, or the Prayers at which Believers alone were present, began then, it is an overfight: The testimonies produced are beyond exception to show that according to the most ancient Custome of the Church, prayer was made for all states of men, and of the Church first, in the manner aforesaid. In fine, the great agreement of all the Liturgies specified, coming from those most Ancient Eastern Churches, with the eldest of Church-writers, together with other pregnant circumstances that concurre, make me bold to conclude, that the practice of these prayers is derived from the Apostles, and the Custome of their time, and are the same whereof S. Paul writes, Rom.viii. 26,27. Likewife the fpirit al-(o helpeth our infirmities: for we know not what we [hould pray for as we ought : but the fpirit it felf maketh intercession for us, with greanings which cannot be uttered. And he that fearebeth 1be

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the hearts knoweth what is the mind of the fpirit, that it maketh intercession for the Saints according to God. For according to the exposition of S. Chrysostome, proved good afore, these prayers, which in the Primitive times were made by men indued with Prophetick Graces, called here the Spirit, were afterwards ministred by the Deacon, going afore the people: which holds good of these, not onely according to all the Liturgies and Authorities alledged, but according to Justine in chief, and in the eldest place, who, when he relates that he which ministred the Eucharift, began not but with the Thanksgiving, after these which he calls the Common Prayers were ended, gives presumption enough, that the faid Common Prayers were ministred by the Deacon with him, as with S. Chrysoftome. Then the terms in which the Apostle expresses the nature of these prayers, calling them Intercessions for the Saints, feem to specifie the subject whereof we speak, for all states of the Church. And last, when the Apostle saith, maketh intercession for us with gronings not to be uttered: and afore verf. 23. Our felves also which have the first-fruits of the spirit, even we our selves grone within our felves: S. Chryfostome testifieth, that the Correspondent hereof, was done by the Deacon in his time: with whom agree the words of Justine, Korra's ingals momorphous in-

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wherein he witnesseth the earnest vehemence which these prayers were made with. And in the prayers quoted in the Constitutions of the Apostles, for the Hearers and Penitents, which, as hath been shewed, were made after the fame fort: in commission is airos rou wels Jendaus, Let us beseech the Lord for them still more wehemently: and in that for the faithfull, at the end of it, in projusta sentir-Tes currous Let us fland up having vehemently prayed. And to the Penitents in the beginning, what is is puraroid interes, Pray ye that are under Penance vehemently. And the Cyrie eleefon, or, Lord have mercy, the foot and burden of this Prayer, as you have feen, in the Liturgies of S. Bafil, and S. Chrysostome, is called i curring insoia, and in that of S. Peter, i ivy in this currenous, understanding ixeria, the Prayer of vehement and earnest Supplication to God. All Arguments of that vehemence and earnest devotion, which the fashion and manner of the Litanies, if it were relished aright, still breatheth, derived from those grones and tears, with which men indued with Primitive Graces, made then intercession to God for the Church and states of it. And perhaps the Apostle, when he faid 1. Cor.xiii. 15. I will pray with the spirit, but I will pray with the understanding also: I will fing with the spirit; but I will fing with the understanding also, meant no other prayers but

but those whereof he writes to the Romanes. those first fort of Prayers whereof here we fpeak, at the Service of believers. For in that which follows verf. 16. Elfe when thou shalt blesse with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, feeing he under standeth not what thou fageft? for show verily giveft thanks well, but the other is not edified: many things induce me to think, that the Apostle speaks of nothing elfe, but of that Thanksgiving, which from the beginning the Eucharist was consecrated with, and from which it hath the name, and is the next point in the order of this Service. For fo the Apostles directions will appear complete, reaching to all parts of the Service which proceed from mens particulars. For the reading of the Scriptures we must here except, presupposed as the subject and imployment of present Graces. For the Pfalmes of Gods praises, which the spirit then indicted, he provideth when he faith, I will fing with the spirit, but I will fing with the understanding also. For the Exposition of the Scriptures, more at large, in the rules that follow, from verf. 26. For the Prayers which by the suggestion of the holy Ghost were made for the Church and all States of it. when he faith, I will pray with the fpirit, but I will pray with the understanding alfo. For the Prayers which the Eucharist was celebrated with.

with, in the words now in hand, verf. 16, 17. The Commentaries under S. Ambrose his name: Hi ex Hebrais erant, qui aliquando Syrà lingua, plerumque Hebraa in Tractatibus of Oblationibus utebantur ad commendationem. Gloriabantur enim fe dici Hebraos, propter meritum Abraha: These (that would needs speak in strange Languages in the Church) were of the Hebrews, which for their commendation, used Sometimes the Syriack, most an end the Hebrem. in their Sermons and Oblations. For they took pride to be called Hebrems, for the merit of Abraham. The Offering, is the whole Action of Prayers and Thanksgiving which the Eucharift was celebrated with, as shall appear. So, faying in expresse terms, that they did it in Syriack and Hebrew, he directeth us to the Apostles meaning, in that which he calls Blessing and Thanksgiving; which in the Scriptures and eldest of Church-writers, stand fometimes absolutely and without addition. to fignifie, by way of Eminence, the Celebration of the Eucharift. Otherwise why is it called, 1. Cor. x. 16. the Cup of blessing which we bleffe? but from that bleffing or Thanksgiving (as it is indifferently called in the Scriptures) with which it was instituted by Christs and appointed to be used afterwards. Ignatius ad Magnef. Exsim Becala ingaeigia ingelan, i cara roy Bigranor Com, fi quas dasing omoring Let that be counsed a found Thanksgiving

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giving which is under the Bishop, or to whom he gives leave. His meaning is, that to celebrate the Eucharist, apart from the Bishop, and without his Order, was not effectuall toward God. The true Clemens, S. Pauls scholar, Epist. ad Corinth. srasos vill. adapol, is th illa rules ingaessitu to Dio. Let each of you, Brethren, give thanks to God in his own rank. He directs the Presbyters of Corinth, to celebrate the Eucharist by their turns, to avoid contention about it. In the words of Ireneus related in Greek by Epiphanius, Har. xxxiv. of the Marcofians, Tessmother ouxage sar, Pretending to give thanks, is as much to fay as pretending to celebrate the Eucharist, and so more then once afterwards: therefore when the Apostle saith, How shall he say Amen im Tiduzaeista ou, and after, & Status dulesses, he seems to mean neither more nor lesse. For the Answer of the people, saying Amen, at the end of this Thanksgiving, is fo folemnly remarked in Ecclefiafticall writers, that the Apostle may justly seem to make reference to it: Justine M. Apol. 11. Ou our-महत्रकामा मांड देण्या है नीए हेण्याहार्यक , मांड व मानका त्रवेड באינים לו אולים מו שונים לן לו משושות של בין שונים לו שונים אל ביו שונים לו שונים לו שונים לו שונים לו שונים לו onuneuros maris To have. Who having done his Prayers and Thanksgiving, all the people present, joyn affent with him, faying Amen. Then the chief having given Thanks, and all the people affented with like wishes. And in the Epistle of Dionyfius

Dionysius of Alexandria in Eusebius, Hift. Eccles. vii. 9. 'Euxacisias 28 є πακέσαντα κ) συνεπθεν-Edudo to 'Auniv. Having heard the Thanks giving, (that is, been present at consecrating the Eucharift) and answered Amen with the rest. The fubject of this Thanksgiving is thus expreffed by Justine the Martyr in his Dialogue with Trypho the Jew, where he compareth the offering of fine floure for the leprous at his cleanfing according to the Law, Levit. xtiii. 10. with the bread of that Thanksgiving which our Lord hath appointed us to make in remembrance of his passion, Tra dua TE อับวลอเวนีนใน ชนุ อเนื้อ บัสร้อ ซึ่ง หัว หอรับเอง อันกหยุงนี้ สบัง สนี ส करींड़ देन बर्धनक, री बे किंग बेंगी हुकारण, में चंत्रके केंड बेता के कांड मुक्सीबड़ देन में ગ્રાઇમ્લામાં દેમદા ઉદ્દાલમાં પ્રતા માના કરે, મે માંડ લે દૂર છે કરે માં કરે દે દે જાવડ, મા-דמאבאטאנים דבא בומי אבדמאט סוף, בומ דצ חם חדצ וביים וולני אדי דעני Burn airs. That withall we may give Thanks to God, for having made the world, and all things in it for man, and for having freed us from that naughtinesse wherein we were born, and overthrown principalities and powers, with a perfect overthrow, by him that became passible according to his Counsell. And Ireneus, iii. 34. arguing against the Hereticks of that times that denied God the Father to have created heaven and earth, because then the Church should do affront to God, offering him the Creatures which he acknowledgeth not for his, fufficiently sheweth, that the Creatures of bread and wine were offered with this

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Eucharist or Thanksgiving, as well for the Creation of all things, as for the Redemption of us. Justine Martyr, Apol. ii. justifieth the Christians against the Heathen, that confumed not Gods Creatures with fire, in facrifices, but received them with words of Prayer and Thanksgiving, Trip TE TE pepison, ταβολών ώρων: For being born, and for all means of health, kinds of qualities, and changes of feasons: Wherein though the purpose of his speech is directed to the ordinary use of Gods Creatures, yet withall he seemeth to describe that Thanksgiving which then the Eucharist was celebrated with, being then used, as it was instituted at meat. In the Constitutions of the Apostles, vii. 12. you have at large laid down the Form of this Thanksgiving, containing first a rehearfall of Gods unspeakable perfections: of the Creation, by Christ, of things visible and invisible, and of man in righteousnesse: of the Providence of God toward man having finned, before the Law and by it, with praise to him therefore, with the Cherubim and Seraphim: But more particularly recounting the Incarnation of Christ, and the whole Course of his dispensation in the flesh, especially his fufferings, death, and rifing again. Hereupon it followeth, Meurnassou Er ar al' muas unhunrer, हैंग्रिकटाइक्रांभी करी, मिर्ड त्वारांग्य दुर्वाचानु रंग्र देका देक्से रामिन वेरोरे हैं कार Sura jula,

שנים בין אונו אובים מותו שותו של של אוני בין אוני אונים אונים של אונים wapedison. That is, Therefore being mindfull of those things which he suffered for us, we give thee thanks, Almighty God, not so much as we ought, but as much as we are able, (there is Jufline Martyrs con siraus) and fulfill his appointment: For upon the night wherein he was betrayed rehearing the whole words of institution of the Eucharist upon this. The fame is the argument of this Thanksgiving, in the Liturgies intitled to S. James, and S. Basil, both the Greek and the Latine, and that which we have from Masius out of the Syriack. In that of S. Chrysoftome it is to the same purpose, but in fewer words; in that of S. Mark, the same for substance, but more in brief, and for Order somewhat otherwise: So in that which I spake of, turned out of the Arabick, under the names of S. Bafil, S. Gregory, and S. Cyril, in this last as in that of S. Mark, and not much otherwise in that of the Christians of Saint Thomas in India. In the Canon of the Masse, that which is called the preface, seemerh to be that which remaineth of this Thanksgiving, for it expresseth the praises of God with much vehemence, though the subject of those praises, either concerning the Creation of the world, or our redemption is not contained in it: For the Tenour of it is in a manner that of our Service, It is A a z very

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very meet, right - and afterwards, therefore with Angels and Archangels - besides the proper Prefaces, in which are celebrated the works of Gods goodnesse, which the Church remembreth upon feverall Solemnities. In fine, it feemeth that this Thanksgiving, from which both the Action of celebrating this Sacrament, and the confecrated elements themselves, are called in aeria, according to Justine Martyr and Ireneus, did from the eldest times of the Church, contain the remembrance of the Creation of all things, in regard to the ordinary use of Gods creatures, for the maintenance of our bodies, because it was at the first practised, as it was instituted, at meat. So much the words of Justine Martyr related afore feem to import, when he affirmeth, that the onely Sacrifice that Christians have received to offer, is that of Praise and Thanksgiving at their nourishment, at which remembrance is made of the Passion which God suffered for us. But as this Sacrament was frequented no otherwise then as the most solemn part of Gods publick Service at religious Affemblies for that purpose, whatsoever was expressed more or lesse of the subject of it, concerning the Creation and Redemption of the world, yet in all manner of Liturgies of all Christian Churches, there is none, that I have feen, which doth not premise this Thanks-

Thanksgiving and praise to God, to the celebration of that Sacrament. And it is very remarkable, that in that distance of times and places, from which we receive the feverall forms yet extant with fo much difference, as must needs proceed from thence, yet there are two particulars of it, in which all the Forms that are extant agree, the one the beginning of it, with Surfum corda, or Lift up your hearts, the people answering as we use it, and then to let us understand to what purpose they are exhorted to do it, Let us give thanks to our Lord God, specifying the Prayer which I now describe: The other is the Communion of the Church militant with the fellowship of Angels in this Office, expressed in the Trisagion or Seraphicall Hymne, Holy, Holy, Holy, Lord God of Sabbaoth, for though there is much difference between Forms that are extant, yet it will be hard to find any of them, wherein both those have not a place, which, had the forms been arbitrary, could not have come to passe. Here a question lies, to mine apprehension, very much concerning this purpose: whereas the Creatures of bread and wine are deputed to the effect of becoming the body and bloud of Christ to them that receive them aright, by the appointment of our Lord, executed by the Church, how it can be conceived, that by giving thanks to Aa 3 God.

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God, to the purpose specified, they are, on the part of the Church, deputed to such effect. To me it seemeth unquestionable, that the Thanksgiving, wherewith our Lord in the Gospel is said to have celebrated this Sacrament at his last supper, contained also Prayer to God, for the effect to which the elements when they became this Sacrament, are deputed: And that the Church, upon his example, hath alwayes frequented his institution with the like, rehearing his institution out of the Gospel, and praying for the effect of it at the present, after the Thanksgiving hitherto described: And so, whereas in the sense of the Church of Rome, the elements are consecrated, that is, transubstantiated into the body and bloud of Christ, by rehearling the affirmative words of Christ, This is my body, this is my bloud, as operative: In the true sense of the Church, they are consecrated, that is, deputed to be this Sacrament, and to the effect of it, by the Prayer of the Congregation, grounded upon the institution of Christ, and the promise which it implyeth. Let me suppose in the first place, that the elements, by being deputed to become this Sacrament, are not abolished for their substance, nor cease to be what they were, but yet begin to be what they were not, that is, visible signes, not onely to figure the Sacrifice of Christ his Crosse.

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Croffe, which being fo used, they are apt to do of themselves, setting the institution of Christ aside, but also to tender and exhibite the invisible Grace which they represent to them that receive. For, though no man can receive the body and bloud of Christ, that is not disposed with a living Faith to receive the same, yet on Gods part it is undoubtedly tendred to those that are not so disposed, otherwise how faith the Apostle, that those that eat and drink unworthily are guiltie of the body and bloud of Christ, as not difcerning the fame? And otherwise how faith our Lord of the elements, at the instant of delivering them, this is my body, this is my bloud, in the present tense ! Let me suppose in the fecond place, that our Lord, in celebrating this Sacrament, made use of the received custome of his people: which was, as still it is, in receiving all good things at Gods hands, to premise Thanksgiving, or Bleffing, as they call it, before they used them. In particular, at Feasts, before supper was done, they took bread and broke it, and gave it about, and the cup of wine likewife, having bleffed God for the use of those excellent creatures. Upon folemnities, and particular occasions, mention was made of that which the time required. This is the ground of those two points of the Thanksgiving discussed afore, the use of those crea-Aa4 tures,

tures, and the redemption of the world, which our Lord specified, upon the exigence of the generall custome, and the particular occasion, and the Primitive Christians, according to Justine Martyr, frequented upon his example. But, as in the like case, at the miracle of the Loaves, when it is faid, that our Lord looked up to heaven and bleffed, Matt. xiv. 19. or gave thanks, as it is, John vi. 11. it cannot be doubted that besides blessing God for his creatures, he prayed also for the purpose of that which he intended to do: No more is it to be doubted that the Thanksgiving which he made over those elements, for that which they represented contained also Prayer, that by them it might be communicated to his disciples. The tenour and consequence of our Lords words requires no leffe. For that which is affirmed must be true before it be truly affirmed, and the processe of this action, blesfing and delivering the elements, and commanding to receive them as his body and bloud, importeth that he intended to affirm that so they were, in the true sense which the words import, at the instant of delivering them. And by what consequence could his disciples conceive them to be deputed, for fignes to exhibite his body and bloud, upon his giving of Thanks over them for the redemption of the world, unlesse we suppose

his Thanksgiving, whereof the Gospel speaketh, to contain also Prayer, that they might become effectuall to that purpose? And herewith agreeth that of the Apostle; Every creature of God is good, and none to be rejected, being received with Thanksgiving: for it is (antified by the word of God, and prayer. For here, the Thanksgiving, wherewith the creatures are fanctified to the nourishment of our bodies, containeth also prayer, grounded upo the Word of God, whereby he appointeth them for that purpose: Accordingly therfore, the Thanksgiving, wherewith these elements were fanctified by our Lord to be the nourishment of the soul, must contain prayer, not grounded upon the inflitution of God to that purpose, (because the act of Christ for the present, went before his institution for the future) but as joyned to his command, grounding a word of promife to the Church, whereupon it was to do likewife. And herewith agree those Forms of Thanksgiving, or, as they call them Benedictions, which the Jews at this day practice, from very ancient time, as they pretend: For the foot and close of divers the most remarkable of them, is with prayer for the blessing of God upon that wherefore they give Thanks. For example, among the daily xviii. Bleffed be thou, O Lord our God, that removest sleep from our eyes, and sumbring from our eyelids,

lids : And let it please thee, o Lord our Gods and God of our Fathers, to practifeus in thy Law, and to make us cleave to thy precepts, and bring us not into sinne, and transgression, and temptation, and contempt, and so forth, ending thus, Bleffed be thou, O Lord, that giveft good graces. The bleffing of the Law, that is, the Thanksgiving to God for it, is this, Bleffed art thou, O Lord our God, the King of the world, that hath santtified us with his precepts of given us command concerning the matters of the Law: And sweeten, O God, the words of the Law in our mouth, and in the mouth of thy people the house of Israel: Andmake us all, and our children, and our childrens children, knowers of thy Name, and learners of thy Law for it self: Blefsedart thou, o Lord, that teachest thy people Israelthe Law. So in the Blessing of wine, fo in the Bleffing after meat. And fo for the resemblance of the Blessing of our Lord over the elements with these, and the exigence of the bufinesse, may we justly presume that it ran in the like form, to the purpose of it. And last of all, herewith agreeth the practice of the ancient Church, wherein for certain, the Thanksgiving described afore was joyned with prayer for the effect of that which was done. So faith Justine, that the President fent forth PRAYERS AND THANKS GIVINGS to God. So in Tertullian de orat. C. xiiii. Saerificiorum erationes, and in the next words, Euchari-

Eucharistia stand both for the same. So in the ciiii of the Africane Canons these Thanksgivings are called Prefaces, to my thinking, because this Thanksgiving was alwayes premised to the prayer which the Eucharift was confecrated with. I will here propound that Form of Prayer which followeth after the rehearfall of the institution of this Sacrament, in the place alledged of the Constitutions of the Apostles. For a Prayer to the like effect is to be found in all the Eastern Liturgies. Which if we compare with the Testimonies of Ecclesiasticall Writers, which divers have produced to prove, that the elements are not confecrated by the affirmative words of Christ, as operative, but by the prayers of the Church, it will appear, that it is the prayer whereof we now speak, alwayes used in the Church, to obtain of God the promife which the institution of Christ supposeth, that the elements present might be deputed to the effect of becoming visible fignes, tendring & exhibiting the invisible grace which they figure. Which is that which in this matter is called Confecration, as I suppose. Having repeated the institution of this Sacrament out of the Gospels, where we left afore, it followeth, perpension roww... Therefore mindfull of his Passion, and death, and rising from the dead, and ascension into heaven, and of his second appearance.

pearance, at which he is to come with glory and power to judge the quick and dead, and to render to every man according to his works, we offer to thee our King and God, according to his appointment, this bread and this cup, giving thanks to thee through him, that thou hast wouchsafed us to stand before thee, and to minister unto thee: And befeech thee that thou wouldest look favourably upon these Oblations present before thee, thou God that wantest nothing, and accept them to the honour of thy Christ, and send down the holy Spirit, witnesse of the passions of the Lord Jesus, upon this Sacrifice, to exhibite this bread the body, and this cup the bloud of thy Christ: That they which pertake of it, may be confirmed in godlinesse, obtain remission of sinnes, be delivered from the devil and his deceit, be filled with the holy Ghost, become worthy of thy Christ, and obtain life everlasting, thou being reconciled to them, God Almighty. It is clearly true in the fense and language of the ancient Church, which S. Ambrose faith, De in qui myst, init. C.ix. Ante consecrationem alia species nominatur, post consecrationem, corpus Christi significatur : Before Consecration another species is named (that is the bread) after it the body of Christ is signified. And de Sacr. v. 4. Dixi vobis, quod ante verba Christi, quod offertur, panis dicatur, ubi Christi verba depromta fuerint, jam non panis dicitur, sed corpus appellatur: I toldyon that before the words of Christ, that which is offered fered is called bread; after the words of Christ are produced, it is no more called bread, it is called his body. Therefore, whereas in this prayer the elements are named by their kind, of bread and wine, it is plain, that all that while they are not conceived or intended to be consecrated. And what doubt can there be in that, when we see a prayer follow, wherein is defired, that the elements may become the body and bloud of Christ? And he that shall turn over the Copies of Liturgies, which we have extant from the Eastern Churches, shall find them to agree in this: That after the institution is rehearsed out of the Gospels, professing that what is presently done, is in obedience to the fame, prayer is made first, that by the holy Ghost the elements may be fanctified to become the body and bloud of Christ, and then, that they may be to fuch effects of grace, as are specified in the form rehearfed to them that communicate. Onely in the Missall of the Maronites, printed at Rome, there be divers forms of Confecration (which they call Anaphora) under the Apostles names, and other Eastern Doctours, wherein this prayer feemeth to be wilfully changed, to make them conformable to the doctrine of the now Church of Rome. It was printed there for the use of that nation, in the yeare MDXCIV. In the ancient form of the Latine Church, there feemethi

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eth (not by the now Canon of the Maffe, but by the remembrance of it extant in ancient Church-writers) to have been some difference from this, and that difference feemeth to have occasioned the errour of the now Church of Rome, concerning Confecration by operative words. Neverthelesse the words of S. Ambrose, or whosoever writ those books de Sacram. are these, v. 4. Vis scire quia verbis calestibus consecratur? accipe que sint verba. Dicit Sacerdos, Fac nobis hanc hostiam asscriptam, rationabilem, acceptabilem, quodest figura corporis & sanguinis Domini no-Stri fesu Christi. Qui pridie quam pateretur---Wilt thou know that it is consecrated by the heavenly words? heare what be the words: The Priest faith, Make this Sacrifice imputable, accountable, acceptable for us, which is the figure of the body and bloud of our Lord Fesus Christ. Who the night before he suffered - & so forth, proceeding to rehearse the institution out of the Gospel. In the Canon of the Masse is added, ratam, or ratified; Fac nobis hanchofliam afferiptam, ratam, rationabilem, much to my purpose. For it is plain that this is not the doctrine of the now Church of Rome, when, being to shew how the elements are confecrated, he produceth the prayer of the Church joyned to the inftitution of Christ: Which is to fay, that by virtue of Christs institution, executed by the Church, with prayer

prayer to God to ratifie and accept the elements presently offered, to be the figure and remembrance of the body and bloud of Christ, they are deputed to become this Sacrament. In the Canon of the Maffe thefe words are somewhat changed from that which is fet down in S. Ambrose, for they are read thus, Ut nobis corpus & Sanguis fiant dilectissimi Filii tui Domini nostri fesu Christi: That they may become to us the body and bloud of thy most beloved Sonne our Lord Christ Fesus. And it seemeth that they were changed on purpose, that this Sacrament might not be called a Figure of the invisible Grace of it. But in the mean time it is manifest, that here prayer is made for the effect of Christs institution in these elements, and that nothing can be more croffe to this doctrine of the now Church of Rome, then their own Service. S. Ambrose observed, that after the institution is rehearsed, the elements are called the body and bloud: The reason seems to be, because they were intended to be deputed to become this Sacrament, by prayer grounded on the institution of Christ, which it is joyned with. But it should seem, that after the institution there followed in the ancient form of the Latine Church, a prayer to the purpose, though not in the terms of that which now followeth in the Canon of the Masse, the close whereof is this, Ut quot quot_

ex hac altaris participatione Sacrosanctum Filii tui corpus & sanguinem sumserimus, omni benedictione calesti & gratia repleamur: That as many as shall receive the holy body and bloud of thy Sonne, by participating of this altar, may be fulfilled with thy heavenly benediction & grace. Which is plainly in lieu of the fecond point of that prayer alledged out of all the Eastern Liturgies, desiring the like effects of grace, by the means of this Sacrament upon them that communicate. If any man think that the Forms hitherto described import, that the ancient Church intended to consecrate the elements, in the fense of the now Church of Rome, that is, to abolish the corporall fubstance of them, and substitute that of the body and bloud of Christ in stead, not in the true sense, to depute them to become visible fignes, tendring and exhibiting the invisible Grace which they figure, he shall much prejudice the truth which we professe: The due advantage whereof hath been long fince proved to be this, that the errour pinned upon it, is not to be found fo much as in the Service of the Church where it is bred & maintained. Whe Prayer is made cocerning the elements in the Canon of the Masse, Ut nobis corpus fiant dilectissimi Filii tui Domini nostri Fesu Christi: That they may become to us the body and bloud of thy welbeloved Sonne our Lord Christ Fesus: These words to us, make an abatement

ment in the proper fignification of the body and bloud. For the elements may be faid to become the body and bloud of Christ without addition, in the same true sense in which they are so called in the Scriptures. But when they are faid to become the body and bloud of Christ to them that communicate, that true sense is so well fignified and expressed, that the words cannot well be understood otherwise, then to import not the corporall substance, but the spiritall use of them. In the Greekish form, prayer is made, that the elements may be made, or become; or be changed, or translated into the body and bloud of Christ. That also among our Writers of Controversies is acknowledged to be verified, and is indeed eafily verified, though we suppose them not to cease to be what they were, but to become what they were not, that is, visible signes exhibiting the invifible grace which they figure. To which meaning, that which alwayes follows in that form directs us, when prayer is made, that the elements may become the body and bloud of Christ, so that they which receive them may be fulfilled with the bleffings of his grace: Which is to fay, that they may become that which they are called, (to wit, the body and bloud of Christ) not in respect. of the corporall substance and kind, whereof they consist, but in respect to the spirituall communis

communion which they exhibit. And indeed, when S. Ambrose saith that after confecration the body of the Lord and his bloud onely is named, and fignified, and expressed, this also seems to import a great abatement of the proper fignification of the body and bloud of Christ: As being so called and named and fignified to us, not because the substance of their nature and kind is abolished, but because it comes no more into confideration, as not concerning the spirituall benefit of them that communicate. Which feemeth to be the true reason, why Church-writers continually call the elements by the names of that which they exhibit, without fuch addition as might import that abatement whereof now we speak: who nevertheleffe otherwhiles flick not to acknowledge, that the species of the elements (that is, in their fense, not the outward appearance of the accidents, as those of the Church of Rome difguise the true meaning of the Latine word, but the inward nature and fubstance of their kind) doth remain as it was. It remaineth now to declare both the right purpose and true meaning of that prayer for all States of the Church, which in all Liturgies, that I have feen, is made at confecrating the Eucharist, and before the receiving of it. In that which hath been hitherto represented, out of the Constitutions of the Apoftles,

ftles, as in the most of the Eastern Liturgies, immediately after the Confecration hitherto described. The beginning of it there is thus, "En Abusha ou, Kueis, ni So mis ayias ou cunantias, mis λού περάπον ξως περάπον, Ιω ωτεκποίντω τῷ πμίο αίμαπ Tod Xp158 000, 8000 dutio Sagunating, 254500, 2 xxuddy1sor, axes the ownersia too air o: Further me pray thee, O Lord, for thy holy Church from end to end, which thou hast purchased with the precious bloud of thy Christ, that thou wouldst keep it unmoved, unwaved, till the end of the world. And for all Bishops that divide the word of truth aright. Further we pray thee for the meannesse of me that offer to thee. For the whole Presbytery, for the Deacons and all the Clergy , that-Further, for the King and Powers, that they may keep peace toward us. Further, we offer to thee for all the Saints that have pleased thee from the beginning of the world __ Further, we pray thee for all this people, reckoning virgins, widows, married, and infants. Further we intreat for this city for the fick the banished slaves, travellers, and those that are at home, that -Further, we pray thee for those that hate us and persecuseus for thy name, for those that are without, and go aftray, that - Further, for the Hearers, the Possessed, the Penitents , that ----Further, we offer to thee for feafonable weather, and increase of fruits, that --- Further, we pray thee for the absent for reasonable causes, that---In the same place, that is, immediately after Bb 2 the

the Confecration of the Eucharist, is this Prayer made, in the Liturgies attributed to S. James, S. Bafil, and S. Chrysoftome. In the same place, in all the forms related under the names of ancient Saints and Doctours of the Church, in the Miffall of the Maronites, unlesse it be one. But in the Liturgie intitled toS.Mark, this prayer is inferted ftraight after the beginning of the Eucharist or Thanksgiving described afore. In the Ethiopick, immediately after the falutation of Peace, which in the Eastern Churches was alwayes straight before the Eucharist. In that of S. Cyril among the three translated out of the Arabick and mentioned afore, in the same place with that of S. Mark. From whence we may argue this to have been the course of the Church of Alexandria, by the agreement observed, between those Liturgies that are intitled to those that were Bishops of Alexandria, and the Ethiopick depending upon that Church, wherein they differ from the rest. Yet so it is also in that of the Christians of S. Thomas in the East Indies. In the Latine Churches this prayer seemeth of old to have gone before the Consecration, for S. Ambrose describing the Consecration, faith, de Sacram. iv. 4. Oratio pramittitur pro populo, pro regibus, pro cateris: Prayer is premifed for the people, for the king, for the reft. And S. Augustine, Epift, lix. Eligo in his verbis

bis hoc intelligere, quod omnis vel pene omnis frequentat Ecclesia ut Presationes accipiamus di-Etas, quas facimus in Celebratione Sacramentorum, antequam illud quod est in Domini mensa incipiat benedici; Orationes, cum benedicitur & Canetificatur: I choofe to under stand in thefe words (of S. Paul to Timothy 1. ii. 1,2.) that which all or almost all the Church frequenteth, that we take those to be called Supplications, which we make at celebrating the Sacraments, before that which is on the Lords Board begin to be bleffed; Prayers, when it is bleffed and sanctified. For without peradventure, these are the supplications for all states of the Church, whereof he speaketh. The Order of this Prayer in the Canon of the Masse is somewhat strange: for he that will take notice of that which goes before the words of Institution, and that which follows after the fame, untill the Lords Prayer, comparing all with the tenour of other Liturgies, may observe, that they are all parcels of this Prayer for all States of Christs Church, which here we describe. And I observe, that in that form which is intitled to S. Peter, in the Miffall of the Maronites, this prayer is likewise made, both before the words of Institution, and after the same. I am punctuall in observing the tenour of several Liturgies in this point, to give notice, that there is no ancient or pretended ancient form extant, wherein prayer Bb 3

is not made by him that celebrateth the Eucharift at the Lords Board, to this purpose. A thing which feemeth to me fomewhat strange, that, according to the generall Custome of the Church declared afore, prayer having been made by the people a little afore upon the same subject, that is, for all States of Christs Church, though not in the same manner, but bidden by the Deacon, and an-fwered by the people, the fame prayers should be again repeated by him that celebrateth the Eucharist, at the Lords Board. Which is more, the Church of Africk feemeth to have differed from the rest in the manner of this prayer, whereof we speak, by S. Augustines words, Epift. cvi. Quando audis Sacerdotem ad Altare exhortantem populum Det, or a pro incredulis, ut eos Deus convertat ad fidem, & pro Catechumenis , ut eis desiderium regenerationis inspiret, & pro fidelibus ut in co quod effe caperunt, ejus munere perseverent: When thou bearest the Priest at the Altar exhorting the people of God, pray for the unbelievers, that God would convert them to the faith : and for the Hearers that he would inspire the desire of Regeneration into them : and for the faithfull, that by his Grace they may persevere in that which they have begun to be. Compare we herewith his words that are read Epift. Cxviii. cap. 18. Quando autem non est tempus sum in Esclesia fratres congregantur fancta cantandi.

tandi, nifi cum legitur, aut disputatur, aut Antistes clarà voce deprecatur, aut communis Oratio voce Diaconi indicitur ? When is it not time to fing holy fongs at the Affemblies of the Brethren in the Church , but in time of reading or preaching, or when the Bishop prayes with a loud voice, or when Common Prayer is indicted by the Deacons voyce? Again, Epift. Cvi. Vbi audieritis Sacerdotem Det, adejus Altare, exhortantem populum Dei, aut ipfum clara voce orantem, ut incredulas gentes ad fidem suam venire compellat, nonrespondetis, Amen? When you heare the Priest of God at his Altar exberting the people of God, or himself praying with a loud voice, that he would compell unbelieving Nations to his Faith, do ye not answer, Amen? When S. Augustine mentioneth Common Prayer indicted by the Deacons voice, he acknowledgeth the Litanies described afore, (which Juftine Martyr alfo calls Common Prayers, because they proceeded from all the people) to have been practifed in the Africane Churches, before the Eucharift: which notwithstanding, by his words it appeareth, that he which celebrated the Eucharift, in the fame form, was wont to exhort the people to make this prayer for all states of persons, Unbelievers, Hearers, Believers (for instance of the rest) which is not according to the form of any of those Liturgies which we have, to my remembrance. But he informeth us be-Bb 4

fides, that those things which the Bishop exhorted the people to pray for, the same he prayed for alone afterwards, and that prayer he means, when he speaks of the Bishop praying with a loud voice. It is hard for me to give account of this generall practice of the ancient Church, otherwise then by conjecture. Thus much may be affirmed with confidence, that the practice of this Prayer was the effect of the Apostles instruction, whereof our Service speaketh; Who by thy holy Apostle hast taught us to make prayers and supplications and to give thanks for all men. The words of the Apostle, 1. Tim. ii. 1,2. Iexhort therefore that first of all supplications, prayers, intercessions, & giving of thanks be made for all men, for Kings and all that are in Authority, that we may lead a quiet and peaceable life in all godline se and honesty. S. Ambrofe upon these words , Hac regula Ecclesiastica tradita est à Magistro Gentium, ----This Ecclesiasticall Rule is delivered to the Church by the Doctour of the Gentiles, which our Priests use, to make supplication for all, praying for the Kings of this world, that they may hold the Nations subject, that settled in peace, we may be able to ferve our God with tranquillitie and quiet of mind. Praying also for those that are trusted with bigb power, that they may govern the Common-wealth in justice and truth, with abundance of all things, that the trouble

trouble of sedition being removed, gladnesse may fucceed. When he calleth it, The rule of that Service which their Priests ministred, it is plain he understandeth the words of the Apostle concerning the Prayers which were made at the Lords Board, at celebrating the Eucharist: Besides the brief, which he relateth, containeth the chief particulars of that form produced out of the Constitutions of the Apostles. So S. Augustine Ep. lix. in the words partly related afore, partly to be related afterwards, acknowledgeth the whole Order of the Service which the Eucharift was celebrated with, to be prescribed in these words of the Apostle. But this purpose to prove, there needs no great dispute. The generall Custome of the Ancient Church, gathered from the marvelous agreement of all ancient forms of Service that remain, speaks aloud, That this Prayer for all men at the Eucharist, whereof we fpeak, comes from the Order of the Apoftle. It seemeth therefore to me most probable that the meaning of the Apostle is this, and so was understood and practifed by all the ancient Church, that, at the celebration of the Eucharist, Supplications and Prayers be made for all men, for Kings, &c. For it is nothing forced or strained to take the word sugaresias or Thanksgivings, in the fame sense, in which it stands in the passages of Clemens

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Clemens and Ignatius alledged afore, for the Celebration of the Eucharist, for the whole action, and all the Prayers which it was celebrated with. And otherwise, the confequence of the Apostles words will be altogether impertinent. For in the common and generall sense of this word Thanksgiving it is not proper to exhort that giving of thanks be made for all men, for Kings and fo forth, that we may lead a peaceable life in all godlineste and honestie: But it is proper to exhort that Supplications and Prayers be made for all men, for Kings and the rest, that by the means of their rule and government we may lead a peaceable life in all godlinesse and honestie: And it is proper enough to exhort, that Thanksgivings be made for all men, to that purpose, understanding by Thanksgivings, that action of celebrating the Eucharist, part whereof are those Supplications and Prayers. And thus, as in lieu of spirituall graces in Prayer, which were used to make Supplication for the necessities of all members and states of the Church under the Apostle, according to S. Chrysostome alledged afore, Prayers afterwards in most parts of the Church were indicated by the Deacon, and made by the people, which for the manner and fubstance both, were conceived afore, to be the Originall of those that fince have been called

led Litanies: So, neverthelesse, to give effect to this rule of the Apostle, it seemeth to have been an ancient and generall custome of the Church, to make Supplications and Prayers at the Lords Board, at celebrating the Eucharift, though much to the same purpose with the former, for all states of men, but of the Church in particular. And this nice observation, if it may take place, will be of great consequence, to out the Church of Rome, of all pretense of the Sacrifice of the Masse in the sense of the ancient Church, and in particular in the style and tenour of the Liturgies themselves, which for the great agreement between themselves, & with the ftyle of the most ancient Church-writers. feem to contain and expresse it. For it is manifest, that it is called an Oblation or Sacrifice, in all Liturgies, according to the style of the most ancient Church-writers, not as consecrated, but as presented and offered (whether by the people, as the custome was, to him that ministred, or by him that minifired to God) to be consecrated, as aforefaid. It is the style of the form produced out of the Constitutions of the Apostles, We offer unto thee this bread and this cup, beseeching thee that they may become the body and bloud of Christ to the souls health of them that receive, or to that purpose. Thus farre there is no pretence of the Sacrifice

fice of the Masse, which supposeth the body and bloud of Christ present, as the subject of it. True it is, that the style of this Prayer, whereof we speak, in divers points of divers Liturgies runs in the terms of, we offer unto thee, for fuch and fuch, for this and that: But it is to be observed, that this Prayer came not after the Confecration in all Liturgies, and according to the custome of all Churches, to give occasion to think, that the meaning is, to offer Christ there present by confecration, for the faid persons and causes, but went afore it in divers, as hath been faid, the purpose of it being to execute the Apostles exhortation, to make prayers supplications and intercessions for all men at celebrating the Eucharift. Besides, it is no where faid, we offer unto thee the body and bloud of Christ for fuch persons and causes, but it is divers times faid, we offer unto thee The reasonable fervice: and what is that but these Prayers? For in the form alledged, it is faid at fome points, we pray thee for the Church, and for the King, at others, we offer unto thee for this people, and for the weather, and fruitfull seasons, and shall we not think them both to stand in one sense: It hath been shewed, that this Prayer is the practice of the Apostles exhortation, to make Prayers and Supplications & Thanksgivings for all men: And it hath been declared

red that the meaning of his exhortation is, that at the celebration of the Eucharist such Prayers and Supplications be made. Therefore, when it is faid, by name, in the form related out of the Constitutions of the Apostles, we offer unto thee for this people, we offer unto thee for the weather and fruitfull seafons, what should hinder the meaning to be according, at this celebration of the Eucharift, in confidence that thou hearest thy Sonne for us, at this remembrance of his death, and in obedience to thine Apostle, we pray unto thee for fuch perfons and causes: as it is in expresse terms in the Liturgie of the Indian Christians, Hâc enim hor à qua Patri tuo Sacrificium offertur, rogo majestatem tuam, miferere omnium creatur arum. For at this houre, when Sacrifice is offered to thy Father, I pray thy Majestie, have mercie on all creatures. And thus, fo often as we reade in Churchwriters of offering for such and such persons and causes, the meaning is, that they offered the elements, in which the Eucharist was to be celebrated, that with it they might pray for those persons or causes, according to the Apostle. And if the question be further made concerning offering for the dead, it shall seem to me nothing improbable, that because the Apostle exhorteth that Supplications and Prayers and Intercessions and Thanksgivings be made for all men, therefore

fore the ancient Church inlarged the fense of that ALL MEN further then they needed to do, to comprise the dead as well as the living: and that thence came the commemoration of the dead at the Eucharift, and the offering of the elements, that it might be celebrated, and that such commemoration might be made. Though as concerning the particulars of the Prayers for the dead in the ancient Church, how farre they came from the Scripture, and how farre from humane opinions, in that whole matter I referre my felf to those things which have been declared with fo much learning, by that excellent learned Prelate, in his Answer to the Jefuites challenge in Ireland. As for the rest of the Service which the Eucharist is celebrated with, after the Prayer hitherto described, there follows in the Constitutions of the Apostles, a brief repetition of the Litanies, with a Prayer of the Bishop, that the Congregation may worthily Communicate. In the time of Communicating, it is ordered there, that the xxxiiii. Pfalme be fung, in regard of the words, o tast and see how graclous the Lord is! in other of the Eastern Liturgies, the xxiii. xlii. cxviii. cxliv. are prescribed. The Latine Liturgists call the verses of Psalmes that are sung during the time of Communicating, Communions; and the Prayer or Thanksgiving that

that follows after the fame, Postcommunions. Such a form of Thanksgiving there is extant in all Liturgies. The people is dismissed with the Benediction of the Bishop in the Constitutions, which Benediction comes after the Confectation; before the Communion, in the most of other Liturgies. I will here repeat that whole passage of S. Augustine, the beginning whereof was produced afore, for it containeth the whole Order of these remains whereof we speak. Ep. lix. Eligo in his verbis hoc intelligere, quod omnis vel pene omnis frequentat Ecclefia, ut Precationes accipiamus dictas, quat facimus in celebratione Sacramentorum, antequam illud quodest in Domini Mensa incipiat benedici; 0rationes, cum benedicitur, & sanctificatur, & ad distribuendum comminuitur, quam totam petitionem, ferè omnis Ecclesia Dominica oratione concludit : Interpellationes autem, five ut vestri codices habent, Postulationes fiunt, cum populus benedicitur: Tuncenim Antistites, velut Advocati, fusceptos suos per manuum impositionem misericordissima offerunt potestati. Quo facto, & participato tanto Sacramento, Gratiarum actio cuncta concludit. I choose to underfland in thefe words, that which all or almost all the Church frequenteth, that we conceive those to be called Supplications, which we make at celebrating the Mysteries, before that which is on the Lords Board begin to be bleffed ; Prayers, when

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when it is bleffed, and fanctified, and broken to be-distributed, which Petition almost all the Church concludes with the Lords Prayer: (fo it is in all forms that are extant, and it is another mark that they were prescript) But Intercossions, or as your books have it. Requests are made, when the people is bleffed: for then the Bishops, as Advocates, receiving their people, offer them to the most mercifull power with imposition of bands. Which done, and To great a Sacrament participated, all concludes with Thanksgiving. The Ciii. of the Africane Canons related afore: Placuit etiam illud, ut preces qua probata fuerint in Concilio, five Prafationes, five Commendationes, seu manuum Impositiones ab omnibus celebrentur. It feems that the benedictions of the Bishop or Presbyter that celebrated, (to whom this Office also belonged as S. Hierome contendeth) whereof we speak, are called here Commendations, or Impolitions of hands, to lay, prayers to commend the people to God with imposition of hands: unlesse by these Commendations we understand those prayers for all men, according to the Apostle, wherewith the feverall estates of all men, especially of the Church, were commended to God: which faith S. Augustine went before the fanctifying of the elements. In the Anaphora of S. Bafil published by Mafius out of the Syriack, there is this prayer at the begin-

beginning, before the Confecration of the Eucharist : Extende Domine manum tuam non asspectabilem, & benedic servis & ancillis tuis. mundatoque ip fos ab omni macula varnis & spiritus, at que dignare ip sos fieri participes corporis unigeniti Filii tui. The people bowed the head at receiving this bleffing, the Bishop holding his hands over them, as a figne of Gods hand stretched out to blesse. Therefore he faith, Extend, o Lord, thy invisible hand, and bleffe thy fervants and handmaids, and cleanse them from all stain of flesh and spirit, and daigne them to become partakers of the body of thy onely begotten Sonne. Of Confession of finnes at beginning of the Masse hath been said: After the Consecration, the Benediction is contained in these words, Pax Domini fit semper vobiscum: The Peace of Godbe with you alwayes. You shall see how Luther understands it, in his form of Communion, of the yeare MDXXIII. Que est quedam quasi publica absolutio à peccatis communicantium. Vox plane Evangelica, annuncians remissionem peccatorum, unica illa ac digni sima ad mensam Domini praparatio, si fide apprehendatur, non secus atque ex ore Christi prolata : Which is, faith he, a kind of publick absolution of them that communicate from their sinnes. The very voice of the Gospel pronouncing remission of sinnes, the onely fittest preparation to the Lords Board, if apprehended by faith, as out of Christs mouth. But

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But it is plain that this is to be accounted a benediction, because, as hath been said, Confession of sinnes and prayer for pardon upon the same, is made at the beginning of the Masse. In the Liturgy of S. Basil which we have translated out of the Arabick, at the beginning, prayer is made for remission of finnes at large, upon the promise of the Gofpel, Whose sinnes ye remit - the like prayer is made there after receiving the Eucharist. In the Ethiopick, prayer is made before the Confecration of the Eucharist to like purpole, though corrupted with that superstition which ignorance breedeth. This feemeth most answerable to that Confession of finnes which our Service useth before the Eucharist, otherwise it is to be granted, that in most Liturgies, that which seemeth to keep most correspondence with it, is rather a benediction, then Confession with prayer for pardon of finnes.

It remaineth, that from that which hath been faid, we give account of that Form of Service which we use, deriving it higher then the Masse (from which it is charged to come, as containing nothing but that which is found there, though not all that is there) and shewing, where it shall be requifite, that the corruptions of the Masse are laid aside in it. How just this charge is, may appear in the Confession of finnes which it

begins with: were it enough to condemne any part of our Service, to fay, that the like is ufed in the Breviary and Masse, then must we condemne almost all Reformed Churches. that use Confession of sinnes at the beginning of their Service, as the Breviary and Maffe doth. Du Pleffis thought otherwife: like a man of Learning as well as Nobilitie, he faw it was an argument of some Antiquity in the practice of the Reformed Churches in France, that Confession of sinnes, which they use in the beginning, was and had been used in the Masse, and this ancient use an advantage to recommend it. And we have cause to fee, that though it was not used in the beginning of Service, where Hearers and Penitents were dismissed in the middle, yet the alteration of times having brought that to nothing, we have no cause to balk it at the beginning, though it be there used in the Breviary and Maffe. He that will use a little judgement and confcience, must distinguish between a form of Publick Service; and the corruptions of the Maffe pinned to it; between that which we follow, and the reasons why we follow it. If by doing that which is done in the Masse, we retain the corruptions of it, it is time it were done no more: If any man would not have us do that aright, which tends to the Service of God, because in the Masse it is done amisse, we are bidden

to our losse. The reason why we begin with Confession of sinnes is not to be faulted: Both because daily sinnes accrue daily upon the Congregations and members of it, and daily reckonings not daily cleared oppresse in the end, and there is no fuch means as the publick Prayers of the Church to strike them clear: And particularly, as an entrance and preparation to the Service of God, because if our Confession be such as it must be presumed to be, it is the onely sufficient disposition to make our Service acceptable to God. That which this Church of England is to give account of in particular, is the declaration of forgivenesse upon the Confession of finnes, not used in other Reformed Churches. In this he shall proceed upon the furest ground, that first shall resolve wherein the power of binding and loofing, of retaining and remitting finnes, given by our Lord in the Gospel, under the Symbole of the keyes of his house, consisteth, and how farre it extendeth. For as there is no question, that the Ministers of the Church, by this Commission, are authorized to DECLARE forgivenesse of sinnes to whomsoever they shall find disposed by serious Contrition and true Faith to receive it at Gods hands: So to think, that to bind and loofe, to remit and retain finnes, is nothing else but to declare them bound or loofed, remitted or retained, and

and that the Charge whereof we speak confifts in declaring this, and nothing elfe, is a thing which the property of no language will bear, feeing that in all use of speech, all men understand it to be one thing to bind and loose, to retain and remit finnes, another thing to declare that: Yet is it no part of my mind, to make this power of the keyes, by which finnes are bound or remitted, to confift in the power of pronouncing sentence of forgivenesse, which God ratisfieth: as resting well assured, that God giveth pardon to whomsoever he sees disposed to receive it: And that thenceforth, that disposition being brought to passe, the Ministery of the keyes confisteth onely in declaring the pardon given by God: It feemeth neverthelesse, that the Ministery of the keyes is formerly seen otherwise, that is, in procuring that disposition of the hearts which is requifite to make men capable of forgivenesse, in bringing them to the knowledge of their finnes, in directing the course which they have to take in seeking their reconcilement with God. The discipline of the Primitive Church feemeth to point out to us this direct meaning of our Lords promise, agreeable to the rest of the Scriptures: according to the words of Firmilianus Bishop of Cesarea Cappadocia to S. Cyprian, in the lxxv. of his Epiftles produced elsewhere: Non quasi à nobis delisto-Cc 3

rum suorum veniam consequantur, sed ut per nos ad delictorum suorum intelligentiam convertantur, & Domino plenius satisfacere cogantur : Not as if they procured the pardon of their faults at our hands, faith he, but that by us they may be converted to understand their faults, and constrained to make more full satisfaction to the Lord. How he meaneth that men are converted to acknowledge their faults to God, by the means of his ministers, is to be seen in Tertullians words, Apologet.C.xxxix. speaking thus of their Assemblies; Ibidem etiam exhortationes, castigationes, & censura divina. Nam & judicatur magno cum pondere, ut apud certos de Dei conspectu ; summumque futurijudicii prajudicium, siquis ità deliquerit, ut à communicatione Orationis, & Conventus, & omnis sancti Commercii relegetur : There also are exhortations, reproofs, and the Censure of God. For first, judgement is given with great weight, as among men assured of Gods sight; and then it is the greatest prejudice of the judgement to come, if a man fail so, as to be confined from the Communion of prayers, & Assemblies, and all holy Commerce. It was not the mere preaching of the Scripture, and knowledge of the doctrine of it, that brought men to acknowledge their offenses, according to Firmilianus: Tertullian shews it was the Exhortations, the reproofs, the Censures of the Church, that were imployed to that purpole.

pose. By whom it followeth there, Prasident probati quique Seniores : The Presidents are all the approved Elders. The Bishop (whom we have feen him acknowledge elfewhere) and his Presbyters. And in the same Epistle of Firmilianus, Omnis potestas & gratia in Ecclesia constituta est, in qua prasident Majores natu, qui & baptizandi, & manunm imponendi, & ordinandi habent potestatem: All power and favour is estated upon the Church, the Presidents whereof are the Elders, which have power both to baptize, and to impose hands (in Penance) and to ordain. It is the Bishop that writes this. The Exhortations, the Reproofs, the Censures, by which men were brought to the fight and acknowledgement of their faults, and constrained to the due course of humiliation for procuring forgivenesse, were ministred at their Assemblies, but by the Prefidents. The means of forgivenesse, ministred in the discipline of Penance, confists in the parties repentance, and the prayers of the Church. Penance was not prescribed in the Ancient Church onely to give fatisfa-Etion to the Church, for the scandall of bad example: Those that imagine this, shall not take notice of any mention of it in Ecclefiasticall Writers, but they shall find their mistake convinced: It was to appeale the wrath of God offended, and to recover his favour again, which is in Firmilianus his terms, to Cc 4 make

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make satisfaction to God, not in the senselesse and impious sense of the now Church of Rome, to make him recompense for the debt of punishment incurred, but according to the use of the word in good Latine, to appease his wrath with true forrow and with cordiall contrition, to feek reconcilement. Impofition of hands was not used once, in pronouncing sentence of forgivenesse, but alwayes at Publick Service, during the prefcript time of Penance, those of that State, after the earnest prayers of the Congregation for their pardon, coming and kneeling afore the Bishop, holding his hands over their heads, with his bleffing and Prayers for that purpole, were dismissed afore the Mysteries: this was called on their part ंकांनी कनड or falling down, on his part प्रवक्तांन or Imposition of hands in Penance. In the ministery of these means of forgivenesse, the power of the keyes is seen. In Rhenanus his Argument to Tertullians book de Panit. are to be found divers remarkable things to this purpose, out of the Penitentialls of Theodulphus of Orleans, and Theodore of Canterbury, out of S. Bafil and Tertullian, that Confession to God is that which cleanseth sinne, but Confession to the Church, is to the purpose of learning the course menare to hold, in seeking pardon, and obtaining the Prayers of the Church

Church to that purpose. Besides this, I find that S. Cyprian hath placed the power of the keyes in the Sacrament of Baptisme. His words are these, Epist. Ixxiii. Manifestum est autem, ubi & per quos remissa peccasorum dari possit, que in baptismo scilicet datur. Nam Petro primum Dominus (super quem adificavit Ecclesiam, & unde unitatis originem instituit & oftendit) potestatem istam dedit, ut id folveretur in calis, quod ille solvisset in terris. Now it is manifest where and by whom remission of sinnes may be given, I mean that which is given in Baptisme. For unto Peter (upon whom he built the Church, and from whom he appointed and expressed the original of unitie) our Lord at first gave this power, that it should be loosed in heaven, which he loofed on earth. And by and by afterwards: Unde intelligimus, non nisi in Ecclesia prapositis, & in Evangelicalege ac dominica ordinatione fundatis, licere baptizare, & remisam peccatorum dare. Whence we under stand, that it is not lawfull but for those that are set over the Church, and founded upon the law of the Gospel, and the Ordinance of our Lord, to baptize and give remission of sinnes; to wit, as, is given by the power which S. Peter received under the figure of the keyes of Gods Church. I find further, that Primafius, a scholar of S. Augustines, seems to place the power of binding and loofing, in the Sacrament of the Eucharist: in Apoc. VIII. 34

viii. 3. A thing somewhat strange to make the power of binding and loofing all one with the Sacraments: But that it is to be remembred, that the judgement of the Church, and the Ministers of it, goes before the ministring of them, to discern how fit they are for them, that pretend, and to confrain them to the means which make them capable of forgivenesse. It is no more then follows there in S. Cyprian, speaking of rebaptizing those that returned from their herefies: Quapropter, qui fidei & veritati prafumus, cos qui ad fidem & veritatem veniunt, o agentes panitentiam remitti fibi peccata postulant. decipere non debemus & fallere : Sed correctos à nobis, ac reformatos, ad regnum cælorum disciplinis calestibus erudire. Therefore we that are over the faith and truth, must not deceive nor coofen those that come to the faith and truth, and doing Penance, defire their sinnes to be remitted. But instruct them, amended and reformed by us, to the kingdome of heaven, with heavenly discipline. They that returned from herefies, fought remission of finnes by repentance: his opinion was, that it was not to be had without a fecond Baptisme: and the power of binding and loofing he makes to confift in prescribing repentance and admitting them to baptisme upon repentance. So that in summe, he shall seem most sufficiently to comprise the whole charge

charge of binding and loofing, that shall make it to confift in the ministerie of those means, which dispose men to be capable of remission of sinnes. In which regard the Ministers of the Church shall be said, with as much propertie of speech, to remit and retain finnes, to bind and loofe, as the Phyfician is faid to cure those diseases, in which he does no more, but prescribe or applie the remedies. But no man doubts but this Office, as it is appointed in respect of God to procure pardon, so it is in respect of the conscience, to assure it: Which assurance, as it is warrantable for them to give, that have feen the course performed which they are intrusted to prescribe; so is it due for him to receive, that hath performed it. Suppose then, we leave it questionable, as not to be disputed in this place, what sinnes are to come under the discipline of Penance, either of necessitie, or for a sure course of procuring their pardon: Certain it is, that the children of God do continually remember, with remorfe and bitternesse of spirit, the sinnes which they committed of old: And certain it is, that mens daily offenses are not capable of fo folemn a cure: fo great is the number of them, that it is not possible for mans mind to attend them in particular. And as certain it is, that there is no means fo powerfull to obtain pardon of them, as the daily prayers of

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of the Congregation to that purpole. So that the course which the Church prescribeth for the pardon of daily offenses being put in practice, what can be more just, more due, then to declare that forgivenesse, which those that dissemble not, those that are as they pretend to be, do attain? What more comfortable, then to heare the news of it from his mouth, by whom the Church ministreth the office ? What more seasonable, then to do this before we come to praife God, and heare his word, that we may perfwade our hearts, that he accepteth this fervice at the hands of them that hate not to reform themselves? In this consideration I must needs preferre the Order of this Church of England, before that of other reformed Churches, in that we put Confession of finnes in the first place of our Service, they referre it till after the Psalmes, & the reading of the Scriptures, when the Preacher goes up into the pulpit. They reckon them, as needs they must, of the substance of their Service. And Du Plessis hath pleaded them, as he had reason, to shew, that their Service cometh nearer that of the Primitive Church. then the Masse: But beginning as they do, without folemn Confession of sinnes before, they give the people occasion to esteem them otherwise then the Service of God, as taken up merely to while out the time while the

the people affemble. Whereas the folemn beginning of our Service, with Confession of finnes, ferves to put the people in mind, that it is all the folemn service of God that follows, and of the attention of mind; and devotion of spirit which they ow it, by the preparation of confessing and putting away finnes, requifite to make it acceptable. The more have they to answer for, that make it their employment to extinguish in the minds of the people that respect to this part of Gods Service, which the Order of the Church hath laboured to procure, and with the bleffing of God had procured, had not their peevishnesse been, that will not have God ferved, unlesse it be that way they like. Whatfoever honour the praises of God reverently and attentively performed might have yielded him, whatfoever good fruit the learning of his Scriptures might have brought forth in his people, is with justice to be required at their hands, that have been the means to intercept it, by the unjust difgrace, which they have stuck upon the fettled Order of this Service. Now as concerning the Ancient and generall course of Gods praises, and reading the Scripture, it appeareth by Justine Martyr and Tertullian, that the Order of reading the Scripture in the Church was arbitrary in their time, as accommodated to the condition of the times. and

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and occasions of their Assemblies, by the guides of feverall Churches. The one of them faith, that the Scriptures are read, wixers exameli, as farre as occasion serves: The others words are these, Apologet. C.xxxix. Coimus ad literarum Divinarum commemorationem, fi quid prafentium temporum qualitas aut pramonere cogit aut recognoscere. We affemble to repeat the Scriptures of God (not like those that will not Assemble till they be read) what the condition of the present times inforceth either to forewarn, or to recognize. The Order which is accommodated to the Condition of the times, cannot be certain and appointed afore. The reason, why a set Order in these parts of publick Service, is now preferred before the disposition of the Guides of Churches from time to time, is the same for which men choose to live by positive law, rather then by the will of their Rulers, though, if men were as they should be, it is manifest that they might cut straighter by the thred of Justice, applying right reason to the case, then ruling their proceedings by a generall, that was not built upon the particular. The Order might be better were it left to particular disposing, but the courses of the world inforceth to presume, that it would be for the worse. Besides, in Ecclesiasticall matters by a fet Order we attain uniformitie with other Churches, to help towards the

the unitie of the whole, we avoid disputes about what is most fitting, which in matters of this probable nature must needs be endleffe, we avoid jealoufies and umbrages upon that which is not customable. What this amounts to, S. Augustines experience may teach us, Serm. exliv. de tempore. Volueram aliquando ut per singulos annos secundum omnes Evangelistas etiam Passio legeretur: factum est: audierunt homines quod non confueverunt, & persurbati funt. I had once a desire that every yeare the Passion also (as the Refurrection, in Easter-week) should be read according to all the Evangelists: it was done: men heard what they had not wont to heare, and were troubled. How unjust the charge of the Masse upon our Service is, hath appeared in the first point of it: how untrue it is will appear in the next, that is, in the Order of Pfalmes and Lessons at the daily Morning and Evening Service. For, if because the Breviarie and Masse contain a certain order of Psalmes and Lessons for the Service of God, therefore all orders of Psalmes and Lessons to that purpose are derived from the Breviarie and Maffe, and chargeable with the corruptions of them, what shall become of the Ancient Church before there was any fach thing as Breviarie or Masse, that is, either form of publick Service in the opinion of those that professe this, or, according to the truth,

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truth, as the Masse importeth the corruptions of publick Service? What shall become of the Church under the Apostles, when publick Service confifted of the fame Ingredients, as hath been shewed, and the Order of them is no more then S. Pauls rule, Let all things be done decently and in Order? But if the meaning of these clamours be to say, that this same Order of going over the Psal-ter once a moneth at daily Morning and Evening Service, of going over the Bible or all the most convenient of it once a yeare, is the Order of the Breviarie and Masse, it might concern all men either of honestie or shame, though not to look into the Breviarie or Masse, of which they are so confident, yet to look upon the Preface of this our Service which they condemne without understanding, and think whether men of common fense would use all those excellent reafons, to excuse the alteration of that course, which now they are accused for retaining. But granting all to be true which is fo apparently false, were the Masse worse then it is, and all this the very Order contained in it, is it possible that any man of judgement or conscience, should think it enough to say, that this or that is in the Breviarie or Masse, and never trouble himself to shew that it is part of the corruptions which they contain? What reason is there to prove, that the Or-

der of the Pfalter once a moneth, is not for the Service of God, and the edification of his Church? This Church abolisheth not the use of Psalmes to musicall tunes, where they may have place in the course of our Service. Is it demanded further, that the monethly course of the Psalter be abolished. to make them room? If it be, the Church is bidden to losse, and the service of God shall suffer in it: the people is now more plentifully conducted to the knowledge of God, and his praises according to his own word: then, the ruder fort shall have much ado, to dream over a Pfalme, in a great deal of time, in a manner so farre from that decencie to which it pretendeth, as may be a just means to dead the devotion of such as are not fet upon a good edge. The Answers of the people represent, in some fort, that most ancient and commendable fashion of Antiphones, and teach them their office, and conduct them to bear their part in the praises of God, not to fit by as Hearers, where they are to be Actours. And where that fashion may be represented to the truth, in the more skilfull Congregations of Collegiate and Cathedrall Churches, what a strange prejudice is it, that will not suffer reasonable persons, to relish the advantage of it, in the service of God? But all this affords no ground to condemne the course of thofe

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those more skilfull Congregations of Col-Icgiate and Cathedrall Churches, in finging the Hymnes with Musick, provided the Congregation may understand and go along in their devotions. He that undertakes to do it, shall be fure to run upon a rock from which he shall not come off without splitting, that is, the president of the publick Service of God in the Temple. For let no man think that this is to be ranked with the figurative Service of God, according to the Ceremoniall law: That he must leave to the inner Court of Priests, the praises of God are part of the perpetuall Service of God in spirit and truth, to last under the Gospel, instituted and indicted by the Prophets, Ministers of that service, frequented by the Apostles, and a president for the Church, according to the rule of edification of it. I am ashamed to repeat here the needlesse quarrels with the old Translation of the Psalmes in use. Men seem now to be wife enough, to fee the shamelesse partialitie which they contain, in that men should be so quick, as to see fo many faults in that, and passe by all the extreme barbarismes, the spurious additions, the falle translations which the Pfalmes in Meetre contain. I suppose the Church intends not to averre, all that is read in the Church, to be truly translated. If so, God help the univerfall Church, when it had no Scripture

Scripture of the old Teftament, but the Greek, and the Translations of it. Let them that find fault, imploy themselves, and all they can make, to translate but that one book of Psalmes, if they put their work past a considerable number of just exceptions, I am ready to forfeit for one. It is fufficient to my understanding, and alwayes was, that what is read in the Church is more fit for the edification of it, then to go about to change it. And what interesse hath any man not to defire change in that point, but S. Augustines experience alledged afore, audierunt homines qued non consueverunt, & perturbati funt? What will any man fay now to the Order of reading the Scriptures once a yeare. in the Church? Shall this be the thanks of the Church of England, for renewing that religious Order of the Ancient Church, and providing a publick course for the people to become acquainted with the Scripture, to fay, that it is out of the Breviarie or Maffe ? The offense is, because some of the Apocrypha are read: before that offense had been taken, it should have been shewed, that nothing but that which is inspired by the H. Ghoft should be heard in the Church. What then would a number of good Sermons become, which how good foever, no man dare fay are inspired. Sure, they that will advise with reason and conscience, not with Dd 2 prejudice.

prejudice, must enquire, whether the reading of them promote or hinder the edification of the Church. In that respect, so farre is it from me to put out some Apocrypha, that I would rather put in the first of Maccabees, as describing the fulfilling of some of Daniels prophefies, and the then state of Gods people. But is it from the Masse that the Church of England learned to restore the Sermon into the due place at folemn Service ! I should have thought it one of the abuses of the Masse, that whereas, by the univerfall custome of the Church, the place of it appeared, there the use of it was for the most part filenced. The good Order of this Church, and the successe God hath lent it, hath prevailed so farre, that this Apostolical Order may be faid to have recovered the ancient place and rank. As for the Afternoon Sermon, I am yet to learn what place it had in the publick Service of the Church, by what Command of Scripture, what rule or custome of the Ancient Church it is presfed. Timothie is commanded to be instant in season and out of season, but to what purposes to publish the Word, to do the office of an Evangelist, to winne strangers to the Faith. How can that be importune? So Paul preached at Troas till midnight. If that be our president, let us celebrate the Eucharift, as those of the Church of Rome do,

on Christmasse eve. There are examples of preaching as well Evening as Morning in the ancient Church, but at particular times, and on particular occasions: my question is, to shew me the place of the Sermon in the Afternoon Service, as it hath been shewed in the Morning Service, otherwise not satisfied of any rule or custome of the Church, Not because mens laws are not a fense to Gods law, and that it is not for the good of the Church the more it is frequented, as it ought, especially, to the purpose that the people may sufficiently understand their profession, and the grounds of it: but because it is reason, that the offices of the Church be practifed with respect to opportunities and abilities, not in fuch fort, as may neither advance the Honour of God, nor of the Profession which we make. We heare no news of new reasons against the Creed, for part of the Service. It was a great work to fettle fuch forms as might conclude, and confine, and bring to light the malice of Hereticks. The next work to that was to bring it into the Service. So was it best commended to the knowledge, to the respect of Gods people; which refpect had it been preserved, this new varnish of old Heresies, which prevaileth so farre abroad, is not like to have taken with the people. What shall I say of the Collects or Dd 3 Prayers

Prayers which the daily Service concludes with: My Proposition allows me not to dispute the particular conceptions, or terms in which they are expressed. But I must commend the Order of answers of the people, in all places of the Service where it stands. It refreshes their attention; it teacheth them their part at Publick Prayers, not to fland by and censure how well the Minister playes the mouth of the Congregation. If they be to act their part in it, the part assigned them in our Service conducts them in doing their office. As for the subject of them, the occasions of severall seasons and folemnities, protection against bodily and ghoftly enemies, conduct of Gods grace and providence, successe of the rule of the Common-wealth, and guidance of the Church. and the like; it is unknown to me, that any thing is more fit and requifite then these to be remembred at all publick Assemblies. It hath been shewed, that those prayers for all flates and conditions of persons in the Church, which fince have been called Litanies, were from the beginning frequented at the folemn Service of the Church, before the celebration of the Euchariff, and that it is like fo to have been, even under the Apo-Ales. Now though the condition of the Church be not for the present capable of so good and fo excellent a cultome, as the continuall

tinuall Celebration of the Eucharift on Lords-dayes, yet was there great reason that the Litanies should be prescribed on these dayes neverthelesse, as the next member of the Publick Service of God, observed from the beginning of the Church. And because they contain matter of Supplication, for the diverting of Gods judgements, and obtaining of his blefsings, nothing could be more futable, then to adde them to the daily Morning Service on Wednesdayes and Fridayes as the exercise of that continual humiliation before God, to which the observation of these dayes was intended, to the unspeakable benefit of the Church, and the continuall discharge of those most excellent offices of Falling, Prayer, & Alms among Christians. It is palt mine apprehension to imagine, wherein any man will pretend to fault the act of Confession of sinnes in the Publick Service of God, before celebrating and receiving the Eucharist. For if Repentance be a disposition requisite to make men capable of the grace which it exhibiteth, shall it not be exercised at the Publick Service of God, which our common profession acknowledgeth to necessary, rather then onely prefumed to be performed in particular? And if It prove by the verdict of all consciences, to be darkned from time to time by the intera courfe of daily offenses, joyned with unthank-Dd 4

thankfulnesse, and unfruitfulgesse, is not that Order for the edification of the Church, which reviveth, and refresheth, and inlighteneth it, at so solemn an act of religious Service as this! Sure I am, that who foever will lay his hand upon an honest heart, shall not fay, that the form which we use is taken out of the Masse, when he considereth, that which the Reformation teacheth and profesfeth of free pardon of finnes through Christ, to be so comfortably expressed in it. And feeing it hath been shewed afore, that in the practice of the Ancient Church, to them which for notorious or acknowledged offenfes were under the state of Penance, the means of forgivenesse was partly ministred in the publick Prayers of the Church and the Ministers of it, what can be more surable to this practice, and the grounds of it, on behalf of those that acknowledge themselves finners, but are not reduced by the Church under that discipline, then that prayer or bleffing wherein he that celebrateth the Eucharift, imploreth that Grace on their behalf at Gods hands? To me it seemeth, that the rehearfall of the Decalogue in the beginning of that which fome still call the latter Service, together with the answers of the people, craving pardon and grace to observe them for the future, is to the very purpose of this Confession of sinnes,

and to actuate our repentance, by calling to mind our offenses by retail, though it is in the Order of our Service somewhat removed from it, as being thought fit, for other reasons, to be used when the Eucharist was not celebrated. Notwithstanding, were it left to my choice, I confesse I should think the most proper place for this Confession of finnes, to be that which it holdeth in the first Edition of Edward viafter the confecration of the elements, and before receiving them, with that prayer which beginneth, We do not presume __ after the same: For the reason why it hath been otherwise ordered, seemeth to have been to avoid offense, lest it might be thought to import Transubstantiation, in those words spoken after Consecration, So to eat the flesh of thy dear Sonne Fesus Christ, and to drink his bloud: The cause of which offense, if any fuch may be imagined, feemeth to me utterly voided, in the words added there, fo toeat the flesh of thy dear Sonne Fesus Christ, and to drink his bland IN THESE HOLY MYSTE-RIES. Thus much let me be bold to affirm. that it would be a great fault in the Church to celebrate this Sacrament, without something answerable to that Thanksgiving, wherewith it was first instituted by our Lord, and practifed by the whole Church. Suppose it contain no mention of the Creation

tion, and the blessing of Gods creatures, because, as hath been said, it seemeth to have been practifed heretofore, in relation to mans bodily sustenance, wherewith it was instituted & practifed at the first: Without Thanksgiving for the redemption of the world, it is not duly received; therefore with it, it is duly celebrated. Of this Thanksgiving for the redemption of the world, there is due remembrance in the very end of the Exhortation, from those words, And above all things-therefore it feemeth, that the Preface, wherein that Thanksgiving is contained and expressed, after, Lift up your bearts, had followed very seasonably, after remembrance of the cause and ground of it. But the fubstance of that which is done, is alwayes the same. Further, how little soever the grace of Gods goodnesse depend on that which by man is ordered for the fitreft, and though it is not pretended that any Law of God in the Scriptures inacteth this Sacrament to be celebrated with that Thanksgiving from which it is called the Eucharift, or that Prager for the effect of Christs Institution at the prefent, which is the close of its yet fince it hath been showed that so this Sacrament bath been celebrated from the beginning of the Church, and that for fogood reasons upon our Lords example at the inftitution of it, and fince this course so much con=

concerns the edification of the Church it feemeth altogether requifite, that the Elei ments be not supposed deputed for such a blessing to the Congregation, by the mere act of receiving them to such purpose, but should be actually and formally deputed, by remembring the Institution of our Lord, and by the prayer of the Church, professing the execution, and begging the blessing of the fame, which I suppose is called Confecracion among us. Gregory the great and Ifidore tell us, that the Apostles, and S. Peter by name, celebrated the Eucharist with the Lords Prayer alone, but that alone, must be understood to except other accessories to the manner of celebrating confifting in the Euchariff or Thanksgiving, whereof the Prayer of Confecration was the foot and close Rabanus de Inftit. Cler. lib. 32. Cumbents dictione enim & gratiarum actione primium Do+ minus corporis & fanguinis fui Sacramenta dedicavit , & Apostolis tradidit, quod exinde Apoftoli imitati fevere, & facceffares fast fus cere docuerunt , qued & nunc, per totum Orbein terrarum, generaliter tota cuftodit Betlefin: For our Lord at first instituted, and delivered to his Apostles the mysteries of his body and blond, with blefsing and Thanksgiving, which thence the Apostles imitated, and did, and taught their facceffenrs to do, and which now the whole Cherch generally observest all the world over. That which

which hath been faid is enough to show, that it was alwayes celebrated with this Thanksgiving, the foot whereof, as hath been shewed, was the Prayer of the Church for the effect of the Institution of our Lord at the present. Where are they now that take upon them to fay, that all our Service is taken out of the Masse: how will they discharge themselves in this most eminent point? or how will they be able to digeft this untruth, which the least infight of the Masse will thrust down their throat? the form of the Maffe was related afore, Ut nobis Corpus & Sanguis fiat dilectissimi filit tui Domini nostri Fell Christi, and it was shewed, that Transubstantiation is not contained in these words: Neverthelesse because there might be offense taken at the words, upon the sense of those that use them, we see them altered into those terms, wherein the truth of that which is done is most excellently expressed, to the intent of the Scripture, and true sense of the Primitive Church, in these words, Heare we, o mercifull Father; and those which follow. In like fort, because the very term of Offering, and Sacrifice, though used with a farre other meaning then the Church of Rome professeth, seemeth to sound their meaning, it is not onely removed out of the Prayer for the whole state of Christs Church, but the prayer it felf removed, to. ftand

stand afore the Consecration, as we conje-Gured it did fland in the Africane Churches. and not after it, to give opinion that Christ, present by Consecration, was sacrificed then for the quick and dead, as the Church of Rome imagineth. Of the rest of the Service of the Eucharist I shall need to say nothing. having shewed, that in the ancient Church, as with us, the time of communicating was transacted with Pfalmes, after that Thanksgiving, the dismission upon that. The people is difmiffed with the blessing in our Service, as in the most ancient form related in the Constitutions of the Apostles; and so in the Reformed Churches of France, though they use that of Moses, still frequented by the Synagogue. In the Service prescribed for Lords dayes, and Festivalls, when the Eucharist is not celebrated, it is not strange if something be added above the ordinary course to make it more solemn, though it had been rather to be wished, that the world were disposed for the true solemnity of it. Is the voice of the Law, calling us to mind our offenses, and moving to crave pardon and grace for the future, no-thing to the Service of God? The Leffons of the Epittles and Gospels belong indeed to the first part of the Service, as hath been shewed; but shall we take them to come from the Masse, where they are last found, or from S. Hic-

S. Hierome, from whom they feem first to have come? And was it not convenient in them to remember what the Church celebrateth at feverall feafons, and folemnities of the yeare? and to promote the edification of the Church, and instruction of the people in the mysteries of the faith, by giving Preachers a subject of their Sermons, sutable to those solemnities. Last of all, though the world is not disposed, to the continual celebration of the Eucharist, yet was it requisite in reverence to the Apostles Order, and the univerfall practice of the Church, that the prayer for all states of the same, should be used at almost all solemn Assemblies, which because it alwayes went along with the Eucharift, as it is used, serves to put us in mind, what is wanting. In fine, though all Forms of Service devifed by men must needs remain difputable, and happy it is, when fo they are, but upon flight matters, for my hope is, that from hence will appear, that the form which we use deserves this commendation, that it is possible to alter it for the better, but casie to alter it for the worse. Thus farre upon the Principles propounded in the beginning, of things remembred in the Scripture, concerning the publick Service of God, and the most ancient and generall practice of the Church to expound them, I have discoursed the substance and form of Gods PubPublick Service at folema Assemblies for that purpose, the circumstances of it, and the particular form which we use. Of the rest of Ecclesiasticall Offices, and the Course we use in them, it was not my purpose to say any thing at the present: In which neverthelesse the reasons hitherto disputed will easily take place to show, both that it is for the edification of the Church, that the performance of them be solemn and by prescript form, and that the form which we use is exceeding commendable.

CHAP. XI.

How the Form of Publick Service is ordered.

Dependance of Churches is from the Apolles, for that and other purposes. How the preaching of Lay men imports Schisme. The good of the Order of Publick Service.

And now without further dispute it is to be seen, what is prescribed concerning the Publick Service of God in the Scriptures, and what is left to be ordered by humane appointment. The particular Offices whereof it consisteth, of Publick Prayers, and the Praises of God, of reading and expounding the Scriptures, of the Celebration of the Eucharist, and the rest, are prescribed and recommended to the Church in the

the rules and practice of holy Scripture. The Order and Form in which they are to be performed, is acknowledged on all hands that it ought to be prescript, yet is it no where prescribed in the Scriptures, but left to humane Ordinance: That which is to be Preached is acknowledged, on all hands, to be referred for the most part to the private endeavours of particular persons: not in respect to any immediate inspiration of the holy Ghost, otherwise to be quenched, but because it is the ordinary means to instruct and admonish whole Congregations, in that which most concerneth them of the knowledge and doctrine of the Scriptures. Publick Prayers, some think are to be ministred according to the disposition and discretion of particular guides of particular Congregations, by virtue of the Apostles Ordinance, forbidding to Quench the spirit. Here it is proved, that, because it is confessed, that the Grace of praying by immediate inspiration is not now extant, therefore the purpose of this Ordinance ceafeth, and that the ordinary rule of the edification of the Church to be attained by the Order and Comlinesse of these things which are done at publick Assemblies, is followed to farre more purpose, in the use of a form prescript and uni-form. It is further here to be observed, that whatfoever may concern the honour of God,

at Religions Affemblies.

God, the unity of the Church, the truth of Religion, and the recommendation of it, is most effectually to be procured, as procured it was from the beginning of our Faith, by the dependance of Churches, vifibly derived from the appointment and ordinance of the Apostles. It hath been declared, that according to that which was done by Barnabas and Paul, ordaining Presbyters through the Churches, Acts xiv. 22. according to that which Titus is instructed to ordain Presbyters through the Cities, Titus i, 3. that is, Colledges of Presbyters to order the Churches founded in populous Cities, fo throughout the whole Christian world, were all Churches of Cities, thought meet for their greatnesse, whether instituted by the Apostles, or propagated thence, governed by Presbyteries, or Colledges of Presbyters, the Heads whereof were Bishops, in Succession to the Apostles. We know the Gospel attained to the Countreys and Territories lying under these Cities, upon the preaching of the Apostles; the Scripture faith, Acts xiii. 49. upon the first preaching of Paul and Barnabas, The word of the Lord was dispersed all over the Countrey: and Clemens, disciple of the Apostles, Epist. ad Cor. Kara nohers in i zweas unpiarolles radisaron ra's anapale au Th, Soundouves To aveinan, els comoxines x Saxoves wir manderon mesver. Preaching therefore through Cities

Cities and Countreys they made the first-fruits of them, trying them by the spirit, Bishops and Deacons of such as should believe, speaking of the Apostles and their time: And we are ready to believe, that Congregations might be planted in these Countreys and Territories during their time, though we reade nothing of it here, and the divition of titles and Churches, that is, City and rurall Congregations, in the Church of Rome, is affigned in the Popes lives to a farre later time then this. But do we not know that according to the generall and Primitive Custome of the Church, these rurall Congregations received their Ministers from the Mother-Churches in which their Ordinations were made? Doth it not appear to common sense, that the form of Gods publick Service, as it hath been described, uniform in the main ingredients from the beginning, unconformable in particulars of lesse moment, was pra-Aifed by particular congregations according to their Mother-Churches? Doth not the distinction of Dioceses, or as they were first called, meginias, habitations adjoyning to chief Cities, received in all parts of the Church, proclaim that the institution and appointment of it, cannot have been accessory and particular, but univerfall and Primitive? And what cause have we to doubt that the holy Ghost directing the Apostles, should move them

them to that Course, which according to the condition of the world, must needs be most reasonable? Or who can doubt that according to the condition of the world, it is most reasonable to presume, that frequent and populous refidences must needs be furnished of men of best abilities, and means to know the right course of ordering publick matters of the Church, for most advantage to the truth of Religion, the Peace of the Church, and the Service of God, rather then that vulgar and rude Congregations, inflamed with the ignorance and malice and overweening of unable guides, should choose for themselves, not onely in things necessary for their own souls health, wherein all have their due interesse, but in things concerning the generall state of the Church, which they are neither bound nor able to understand? I must confesse to have written heretofore, that in the time of the Apostles, the work of Preaching feemeth to have gone rather by mens abilities then their Offices: And now I hope, in good time, having declared here feverall regards in which this is verified. It hath been shewed that of the the same Ecclesiasticall Order, the same Bench of the Church, some Presbyters exercifed the abilities of Preaching, fome not. It hath been shewed, that the rank of Prophets furnished by the immediate inspiration Ee 2 of

of God, for the more plentifull performance of that work in the beginning of the Gospel, cannot be thought to have been the fame with that of Presbyters. And if any man stand upon it, it shall not trouble me to yield that which Grotius of late bath observed. and under the Church of Rome Ferarius de Ritu Concionum, ii. 6. That in the Primitive times of the Church, Lay men were licensed to preach by the Bishops of Churches, according to the instances alledged in the letter of the Bishops of Palestine to Demetrius of Alexandria, in Origens case, related by Eusebius. For it seemeth most agreeable to the Succession of Scribes after the Prophets in the Synagogue, feeing it is neither reasonable to conceive, that Scribes were denied this Office, when they were found fit, nor that those to whom it was granted, were all Elders of Synagogues. And by this an easie reason is given how our Lord and his Apoftles are admitted to speak in the Synagogues, as licensed and invited by the Elders and Rulers of them according to the Scripture, Acts xiii. 14. And perhaps the Custome might remain in the Church, after propheticall Graces for the instruction of it were ceased, that those which had the knowledge of the Scriptures without inspiration, should be admitted to speak to the people. But what is all this to these mechanick perfons

fons that make themselves Churches, and the Churches them their Ministers, without education, without calling, without acknowledgement of one Church of God? They please themselves in observing, that S. Paul used his trade while he Preached the Gofpel, as they do: And in that perhaps there is as much mistake as in the rest. For it is not all one for a Preacher to be bred to a trade from his youth, and for him that is bred to a trade from his youth to become a Preacher when he please. To me there is so much difference, that I yield the one to be S. Pauls case, as the world sees the other to be theirs. It is observed in Scaligers Elenchus and elsewhere, that S. Paul in that particular made use of his education under Gamaliel, in regard it was the custome of their Doctours, to breed their Scholars to a trade, as well as to the knowledge of the Law, which they were to professe. And there is a saying among them in Pirke Aboth, of this tenour to my remembrance, Alwayes with the Law let a man learn the way of the earth; the meaning is, a trade for his maintenance. Hereupon, it is ordinary for their Rabbies to be sirnamed by their trade. And in Maimoni Talmud Torah C. iii. you have divers fayings of their ancient Doctours, that with the Law a man is to practife a trade for his maintenance, as this, All Law (that is, all Ee a learning

learning of the law) with which there is not work, in the end comes to nothing, and draws on naughtinesse, and the end of such a man is, he falls to robbe creatures. And in C. ii. afore, He that exercises a trade with the studie of the law, must spend three houres of the day at his trade, and nine at his study, which are divided as it follows there. The knowledge then of these abilities, to which this education tended, taken according to publick Order of that time, and the exercise of them for the publick instruction of the people, allowed according to the fame, feem to contain sufficient warrant of humane calling, to fpeak to the people in the Church, in them that were not Ministers of it. S. Ambrose in Eph. iiii. Ut ergo cresceret plebs & multiplicaretur, omnibus inter initia concessum est & evangelizare, & baptizare, & Scripturas in Ecclesia explanare. That the people of believers might increase and multiply, in the beginning it was granted to all to preach the Gospel, and to baprize, and to expound the Scriptures in the Church. There is a difference between that which he calleth preaching the Gospel, and expounding the Scriptures in the Church, though both are called preaching among us: For it is one thing to publish the Gospel where there is no Church, another to minister the doctrine of the Scriptures where there is. The Scripture witnesseth, that those which

which were dispersed upon the persecution raifed about Stephen, did the one without difference, Acts viii. 4. xi. 19. It is no more then all Christians must do, so farre as they hold themselves able to advance the faith. As for expounding the Scriptures in Churches fettled, where Order took place, in that also S. Ambrose his words may be verified, that it was granted to all, that is, to all conditions, whether Ministers of Churches or not: But no otherwise granted then hath been faid, upon knowledge of competent abilities, according to the practice of publick Order, derived, as it feems, into the Church from the Synagogue. But doth this fault the publick Order of this time, that confineth the publick exercise of this Office, to the publick ministeries of the Church: The course of education being open to all, and the performance of that course, proved and presumed according to publick Order, of all that pretend to these ministeries, the ministeries of Congregations being furnished by that publick Order, to authorize others in Congregations fo ap-pointed, would be to choke the edification of the Church, by setting up perpetuall emulation and difference. But how eminent foever mens abilities are, how well foever known to themselves or the world, to undertake the instructions of the people with. Ec 4 out

out publick Order in publick Assemblies, is a thing that no Scripture, no time, no Cu-Rome of the Primitive Church will allow. To tread all that learning under foot, without which the knowledge of the Scriptures is not to be had upon humane endeavours, to undervalue the abilities of a learned age, in comparison of the boldnesse of mechanick persons, in spending the mouth without sense underneath, feemeth to be the wantonnesse of this time, for after-ages to admire. But for private persons, against publick Order, and the unitie of the Church, to call such Assemblies, and to exercise these pretended abilities in fuch Assemblies as publick Order forbiddeth, is neither more nor lesse then Schisme, let them that do it advise, at whose doore the finne of that Schisme lieth. For, the publick profession of this Church is the fame, that hath been proved, these so many years, to contain no cause of separation in it: And these that separate are so farre from fetting afoot new, or from proving old charges, that they feem to be yet to learn, whether there be any fuch thing as proving that which they fay, or not. The unitie of the Church is a thing commanded by God, the divisions that and shall arise in the Church, are a thing foretold by God: He that bath foretold that divisions shall come, hath commanded that they shall not come: To me it feems seems a strange reason, because God hath foretold that Herefies shall come in, for men therefore to fet open the doore, and for publick Order to take a course, by the independance of Churches, to allow as many religions as Conventicles. The dependance of particular Congregations upon Episcopall Churches, for the Originall relateth to the institution of the Apostles, for the end, to the unitie of the Church: The dependance of these Bishops Churches upon the feats of Metropolitanes and Patriarchs, acknowledgeth a mere humane Originall from the state of the Romane Empire, and the residence of the chief Powers of it, but not without respect to the Gospel first planted, according to the prefident of the Apostles, in the most eminent cities, and thence derived into the Countreys about: But relateth to the same end of one Church, as procuring the actuall correspondence of all the members of it. Since Religion is become part of the State of feveral Kingdomes and Common-wealths, they are not to receive from one another the laws that inforce the exercise of it; but it is requisite that the exercise of it through each Kingdome and Common-wealth be uniform, by Ecclefiaflicall rules, advised by each Church, and inforced by each Kingdome and Commonwealth, the dependance of particular Congregations

gregations upon Episcopall Churches, in the exercise of Religion according to such Rules continuing inviolable, as the institutio of the Apostles. Now regard we the truth of Religion, regard we the peace of the Church, regard we the honour and glory of God, and the credit of our Profession towards such as are without, this dependance of Churches is not more effectuall in any point of Religion, then in the uniform and prescript form of Gods Publick Service. What means is there fo effectuall to convey and fettle the truth professed in the minds of all people, then to glorifie God in it, and according to it, in the continuall exercise of his service ? What means fo powerfull to obtain the peace of the Church from God, to preserve it with men, as to joyn in the same uniform service of God for the purpose? As for the honour of God, and the commendation of that profession which we make, let common reason not possessed with prejudice be judge, whether the voluntary extemporary conceptions of particular Ministers of Congregations, or the forms maturely advised by the most able, shall prove the more probable means to procure it. Let the publick exercise of Religion confift, in speaking to the people more then men have learned of the knowledge of the Scriptures, in permitting men to vent their own passions, or perhaps factions, for the

the devotions of their people, for their Prayers and Thanksgivings to God: Let the Preachers Office confift in speaking by measure of time, not by weight of matter; let it consist rather in the exercise of the lungs, then of any knowledge in the Scriptures: Let the Hearers Office confist in patience of fitting still so many glasses, or rather in censuring the Preachers abilities, in Praying as well as in Preaching (for to that the office of praying in the Church may come:) And those that are affected to the Profession with the best, shall be forced for love of truth, to lament that it is so much scandalized & hindred by them that pretend to advance it. But let the Praises of God, the hearing of his Scriptures read and expounded, the Common Prayers of the Church and the celebration of the Eucharist be performed with that discretion for the Order, with that choise for the substance, with that reverence for the outward vifage and fashion of what is faid and done respectively at each of these parts of God's Publick Service, and let not me doubt that God the Authour, and men strangers to our profession, shall joyn in making good and acknowledging that of the Apostle, 1. Cor. xiiii.25, that God is among us of a truth.

The Authour, upon his revifall, desires the Reader in these severall places to adde and reade as solloweth.

Pag. 15. line 12. after his own, adde, And indeed the passage seemeth to have been crowded in hither out of Justine Martyr his dialogue with Trypho the Jew, though contrary to his meaning: for it appeareth that the Jews of that time gave not leave to drink warmed drink on the Sabbath by his words there, MAN TO THE SABLE OF THE S

Pag. 65. line 19. after words, adde of.

P.84.1.7. reade, case. I truly have judged. Pag. 87. line 19. afier to the people, adde, The words of S. Augustine, contra Epist. Parmen. iii. 2. Tunc etiam ille & timore percutitur, & pudore sanatur, cum ab universa Ecclesia se anathematizatum videns sociam turbam cum qua in delicto suo gaudeat, & bonis insultet, non potest invenire : Then also is he both struck with fear, and healed with shame, when seeing himself anathematized by the whole Congregation, he can find no rout to bear him company. wherewith to exult in his fault, and infult over the good. Shall I believe that in S. Augustines time the sentence of Anathema came from the Congregation, which Tertullian fo long afore hath appropriated to the Ecclefiasticall Order, when he saith, de pudicit. c. xiiii. Hoc enim non à Deo postularetur, quod crat

erat in Prasident is officio: For that would not be desired of God, which was part of the Presidents Office, speaking of delivering to Satan the incestuous person at Corinth? yet neverthelesses. Augustine saith, that a man is anothematized by the whole Congregation, in regard of the execution and effect which the sentence of the Bishop or Ecclesiastical Order then found by consent of the people, when the Law inforced it not. Which is the very case of the Apostle alledged afore.

Pag. 90.1.22. after right, adde, and charge.

P.91.1.17.aft.whole, adde, The dependance indeed of particular Congregations upon Episcopall Churches, is clearly derived from the Institution of the Apostles related in the Scriptures, as must be observed afterwards: But it must also be said, that the dependance of Episcopall Churches is fro humane right.

Pag. 93.1.1. after obedience, adde, from the

fecular Powers.

Pag. 104.1.22. after evil spirit, adde, to per-

fift in their counterfeiting.

Pag. 117.1.13. after Ecclefiasticall Writers, adde, as of Ministers of Churches, (it shall be oferved indeed, that sometimes Lay men were licensed to teach the people in the Primitive times, but those are never called or accounted Doctours of Churches, that we should suppose them to be the remains of those Ministers of Churches, which the Apostle calleth Doctours)

Pag. 123. 1.12. for, But that all Presbyters were Prophets, or all Prophets Presbyters, reade, But that all Prophets were Presbyters, is more then I can resolve. By the Apostles description it should seem that they had their place with the Bench of the Church. Walo Messalinus out of Russians hath remembred to us, Ordinem Propheticum, the Rank or Bench of Prophets, as a Ministery by themselves. Ireneus, Justine Martyr, and Tertullian have lest mention of the Grace of Prophets as extant in their time, but of the use of it, for the ordinary Ministery of the Church, in teaching the people, they have said nothing to my knowledge.

Pag. 131.1.9. reade, required at their Prophets hands by the way we may perceive, &c

Pag. 138.1.30. reade, in a strange language

it shall here be declared, &c.

P.161.1.4. after done. If this please not, or if it seem not generall enough, to satisfie the meaning of the Apostles words, it may be said in larger terms that all that which the Prophets by help of humane discourse conceived and uttered for and in their publick Assemblies, upon the grounds of their particular revelations, is here called the Spirits of the Prophets. Which therefore must needs be subject to the judgement of other Prophets.

P. 169. l. 1. reade, to make it his own.

Cxvii.

Cxvii. when he fingeth, o praise God all ye people, praise him all ye Nations; the Apostle, &c.

P. 212. 1. 4. reade, by whom it speaketh,

that is a mistake which, &c.

P. 232. l. 11. reade, the head of the Captives, of the linage, &c. ibid. 1. 22. after professe adde, And from that first title of the Misna we have enough to convince this whole point if Scaligers judgement may take place. For there we have divers cases concerning the very formall words of divers of those Prayers which still they use, resolved by Doctours that lived not long after our Lords time. And Scaligers judgement is, VI. De Emend. Temp. that there is no more question to be made whether those resolutions be the resolutions of those Doctours to whom they are intitled there, then whether the resolutions of the old Romane Sages, preserved in the digests of the Civil Law be their own or not. Thus must needs those Prayers be farre more ancient then the time of our Lord, concerning the formall terms whereof, cases new disputed at that time, fee the Misna Beracoth C. iv. 3. v. 2.

P. 236.1. ult. after, by heart, adde, There is a reason why the heathen had prompters to suggest unto them the devotions which they addressed to severall Deities, because they counted severall Deities properly able to be-

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flow feverall bleffings, and accordingly held feverall rites proper for their Service, which it was Sacriledge to perform otherwife. Arnobius contra Gentes iii. Usque adeò res exigit propriatim Deos scire, nec ambigere, nec dubizare de uniuscujusq ; vi nomine; ut cum alienis ritibus & appellationibus fuerint invocati, & aures habeant struct as, & piaculis nos teneant inexpiabilibus obligatos. So farre it concerns particularly to know the Gods, without ambiguitie or doubt of the virtue and name of each; that when they are called upon by the rites and names of others, both they have their ears stopped, and hold us in snared with inexpiable sacriledges. See there afore. So Tertullian according to this fense makes a very pertinent opposition between the Heathen that prayed as they were prompted, and the Heathen that prayed by heart.

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P. 241. l. 25. after Solemn, adde, Which question perhaps need not be asked, if we consider that S. Cyprian spake in his Masters terms, who, when he nameth Dominica solennia, and again, post transacta solennia, De Anima C. i. x. must needs be understood to mean the same, to wit, the solemn Prayers which the Eucharist was celebrated with. For indeed the latter of those two passages of S. Cyprian, I think is out of a Work intitled to him but none of his own.

P. 245.1.30. after hold, adde, To the same purpose, Conc. Gerund. Can. I. Pag.

P. 282. 1. 7. after those, adde, things: Pag. 283. 1. uls. reade, a schisme in the Church, &c.

P. 298. 1. 22. reade, minds are beft in

tune, &c.

P. 313. 1.22. Therefore in that they require that publick Order be not exacted in respect to the weak, they acknowledge the thing lawfull, by acknowledging him weak that doubts of it; though in truth it concerneth them rather to inform the weak of the lawfulnesse of those things which publick Order requireth at their hands, then to continue them in their weaknesse, and thereupon pretend that publick Order ought not to be exacted at their hands.

P.362.1.23. after to the purpose of it, adde, Let a man look over the benedictions which they use before and after the Lesson of Heare O Israel, Deut. vi. in the morning: Let a man look over the xviii. benedictions which they say every day, morning, evening, and at night, the antiquitie whereof may in some fort be valued by that which hath been said afore C. vii. and it shall easily appear, that they contain Prayers as well as Praises or Thanksgivings to God, though called Benedictions, because they begin, or end, or both, with Blessed are thou, O God, specifying something concerning the subject of each.

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Pag. 386.1. 14. after ignorance breedeth, adde, In the Anaphora of S. Peter, in the Maronites Missall, this Prayer is made for forgivenesse of sinnes. In the Jesuite Kircherus his Prodromus Captus, for an essay of that language, I remember there is produced a form of this Prayer, as ministred by the Deacon, out of some of their Liturgies. The books are not in my hand for the present.





A Review of the Discourse of the Primitive Government of Churches.

CHAP. I.



Have an intent, shortly to publ sha Discourse, of the Right of the Church in a Christian State: Wherein, being obliged to take in hand again divers of the particulars whereof I

had intreated before in these two discourses, I find many things, more clearly declared, more expressely determined, more sufficiently proved, then they are here. This h th moved me to read both these discourses over again, with a purpose, further to declare or to confirm such passages, as shall seem capable of that improvement, by the consideration of those reasons which are advanced in it. This is the occasion, and intention of this Reveiw.

It is here said, pag. 3. that it was requisite, that the Apostles should be such persons as had seen our Lord in the slesh, and received

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his doftrine from his own mouth. This is not all that may be faid to this purpose. The Prophets of God, had alwayes their Disciples, whom they brought up and instru-Red in the doctrine delivered from Godby Moses, and by themselves, in succession to Moles: And on the other fide, the Disciples that were brought up thus, waited upon their Masters, as their Ministers, that, by continuall attendance, they might have means, inwardly to understand their Masters converfation and doctrine. Neither can any thing be more reasonable, then that, first, our Lord should take the same course as the Prophets of Gods People had done before, fecondly, that he should chuse these his nearest and most inward Disciples, to imploy, not onely in Preaching the Gospel, and planting the Church, but also in governing his people. The name of Disciples was common to all those, who first, believed our Lords doctrine, and afterwards, professing the same, were admitted to Baptisme: for it signified all that were called Christians afterwards. Therefore it is given the XII, or the LXX, by way of eminerce, to fignifie the chief of our Lords Disciples. But the name of Apostles importeth the Commission and trust which they received from our Lord, not onely during his life time, but chiefly after his rifing again. For as fuch eye-witneffes of our Lord

Lord were fitteft to perswade the world that he was indeed rifen again, fo, fuch ear-witnesses of his doctrine were most able to govern the rest of his Disciples according to it. This you shall find more at large in the discourse aforesaid, from p. 70. together with the reasons, by which it is evidenced out of the Scriptures, or the originall practice of the Church: By which it will appear, that, whatfoever Power over the whole Church, is at any time in the whole Church, for the government of it, was originally in the Apofiles of Christ, by the Commission of founding the Church, which they could not do but by appointing the government of it. And therefore, as there appears no other Power our Lord in the Gospel, but the Power of the Keyes, or of remitting and retaining fins, Matth. xvi. 18,19. xviii. 16,20. John xx.23. So, I conceive, I have showed by good reafons, how this Power of the Keyes is the fource and root of all that Power whereof the Church is capable, all the parts thereof being but the branches and productions of it. Which, as it serves to refute the Socinians, when they imagine, that this Power was personall to the Apostles, so it shows very clearly, how the Church is constituted a Society, by the propagation of this Power from the Apostles, unto such as they should trust

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it with, according to fuch right and interest as their Orders and Practice should determine. Thus much is here to be noted, that I speak here onely of the Apostles of Christ, and of those generally. For I have showed in the place aforenamed, that the name of Apofiles is generall among the Jews (and from them in the writings of the Apostles) to all Commissaries, Deputies, or Proxies; So, wherefoever a man reades the name of Apoftle, he must further inquire, whose Apostle he is, and in what bufineffe; whom he reades of, before he presume to understand wherein the quality which it importeth confifts. But, when the Apostles of Christ are named, I suppose that addition serves very properly to specifie those, whom we know by the Gospels, to have been sent by our Lord in person, and to distinguish them from such as are called Apostles in the New Testament, but may appear to have been fent otherwise. So then, the Apostles of Christ being both the XII and the LXX, it was not my purpole to dispute, what difference of Power our Lord may be thought to have constituted between the XII and the LXX: Though I can make no question, that these were subordinate to the former, be it but for the correspondence between the Church and Synagogue, between Ifrael according to the flesh, and the true Israel of God: Seeing that the XII

XII Princes of the Tribes had the coastive Power next the King, as Captains of the Militia of their respective Tribes, the LXX onely the directive, confisting in the interpretation of the Law, and the declaring and determining fuch matters questionable thereupon, as were not determined by the letter of it. But, for my purpose it is sufficient, that all Ecclefiasticall Power, by virtue of the Keyes of the Church, was originally in the whole number of the Apostles of Christ, what difference soever there may be between those that bear that title. And, I conceive, I have showed how that quality may be thought to belong both to Paul and Barnabas, though in the Scripture I find not both of them called spoffles of Christ, but barely Apostles, Acts xiii. 4, 14. As little do I think my felf obliged to show, how this Power, which in every one of them, extended to the whole Church, was limited and divided among them in respect to severall Churches: For, it is not reason that our curiofity should make a question, where their humility made none: yet, as I show you here p. 3. fomething like an agreement, by which the Gentiles are affigned to S. Paul; the Jews, to three principall ones of the rest, so, there appears in their own writings, as well as in all the records of the Church, fomething like occupation, or possession by use, when we see the

the Churches of their own planting, governed first by themselves, and after by their Successours. For, thus was their Power propagated, by being deposited in the Churches founded by them, with dependence upon the chief Churches, fo that, as every Church was to have it collaterally, in respect of those Churches to which it was not subordinate, fo absolutely, in respect of those whom it contained. The confequence whereof is, that every Church is able to conclude the members thereof, as it felf is liable to be concluded by a greater part of the Church. Now, the means to bring this power to effect, was alwayes, upon extraordinary occafions, by those affemblies of severall Churches which are called Councells; but, whereas the use of it was daily, but councels feldome, it was continually used, by intelligence, and intercourse of letters, which were afterwards called formata, because they had a severall form, which served for credit, that they were not counterfeit: For by thefe, all Churches, giving and receiving account, to and from all Churches, to which they were either collaterall or fubordinate, and expressing, and procuring consent to such acts, as the time required, maintained that Society and Communion wherein the unity of the whole Church confifteth.

CHAP.

CHAP. II.

IN consequence to the premises, that the 1 Church of Jerusalem, the mother of all Churches, was under one of the Apostles, as the Head of it, is a just ground to presume the like of allother Churches, whereof it is the original and patern. And truly, that James one of the Apostles, is jully reckoned by Ecclefiasticall writers, the first Bishop of Jerufalem, is evident by the Scriptures here produced, agreeing with the most ancient records of the Church alledged by Eusebius. For, what reason can be given, why he should be found alwayes there, should give such a particular stroke in ordering the affairs, either concerning that church, or others with it, if his interest and charge imported no more then that of one of the Presbyters of that Church? Which argument draws af er it a consequence, in the Angels of the seven Churches of Afia, to whom S. John is commanded to direct that Epiftle, which you have Apoc. ii. and iii. For, though they are not called by the proper names of persons, but by a name, which may, by a meraphore, belong to all Presbyters, yet every Presbyter cannot reasonably be thought to be called that Angell, to whom that which is well or ill done in the Church is imputed. Therefore, an Angell being the name,

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not of a Presbytery, but of a Presbyter, and, the Angel to whom the praise or dispraise of the Church is imputed, not the name of every Presbyter, but of one that hath fuch a particular power, as may render him particularly chargeable for all, manifeltly, the Angels are the Bishops of the seven churches. It is not so manifest that this James of Jerusalem was one of the XII, which I labour here to clear, by showing him to be the fame, that is called James the fonne of Alpheus in the Gospell. This I have further done, in the Discourse of the right of the church in a Christian state p. 86. by removing two difficulties, which onely feem to me confiderable in this bufinesse. But the reafon here alledged p. 11. proceedeth upon a supposition that he was one of the chief Apostles, therefore of the XII not of the LXX: because, we see, S. Paul puts him in the same rank with Peter and John, when he showeth, Gal. i. 18, 19. ii. 6 -- 10, that he received not his authority from any of the Apostles: For this implies, that the question might be made of James, for the same reason as of Peter, or John, which would not hold, if they were of the chief Apostles, James of the inferiours.

CHAP.

CHAP. III.

TOw, that which is here observed p. 16. that the Apostles founded Churches in cities, is further improved, by that which is proved by many reasons in the said discourse, from p. 47. That the Apostles ordained, the Christians contained in severall cities together with the teritories belonging to the same, to constitute severall Bodies, which the Scriptures call Churches, collaterall to other Churches, confisting of the Christians contained in other cities of the fame Province or Nation and the teritories of the fame, but subordinate and depending upon the churches founded in the Mothercities of those Provinces or Nations. Since, therefore, this is the means which the Apofiles defigned, to preferve unity in the Church, by the subordination and dependance of the lesser parts thereof upon the greater, and the concurrence of the greatest, as to the constitution, so the preservation of the Whole, by consequence of reason it must follow, and by the perpetuall and originall practice of the church it did follow, that the power of the Keyes, and the branches and productions of the same, which make the whole power of the church, were fo deposited by our Lord in every one of these Churches, as, the use and exercise of the same

to be limited by the greater parts concurring to the constitution of the Whole, in all things, which appear to concern the State of the Whole. Which if it be so, it is no marvell that particular persons should not be absolutely trusted with the same, without dependence from, or concurrence with others.

It is a thing much to be confidered (in that which you have p. 25. that S. Paul himself excommunicates the incestious person at Corinth:) That there is no mention of any Ordination or Excommunication made by any of the rank of Presbyters, in all the Scriptures. The Apostle writes to the Corinihians of him in thefe terms : And ye are piff d up, and have not rather mourned, that he who. hath done this thing might be taken out of the midft of you. Here he reproves them, because they mourned not for him that had done this: But, doth he therefore reprove them, because they had not excommunicated him themselves ? The Church indeed, in the first times, was wont to mourn for the excommunicate, as loft, both to God and to the Church, fo, that is the reason of this language of the Apostle: But, though he suppose that they ought to have mourned themselves, yet he faith not that they ought to have put him from among them themselves, but that they should have done their part, mourning for fuch

fuch a thing done in the Church, and not puffed with the opinion of fuch a person, so as to bear him out in his crime: So that he might have been put out of the Church, though not by the Church as it was, without the knowledge, approbation, and confent of the Apostle, but by his judgement, upon knowledge of the businesse referred to him. For, though a man may imagine, that the diforder which was among them is the onely reason why the Apostle interposes, yet, when he fayes not, ye are puffed np, and have not taken him from among you, but, ye have not mourned, that he might be taken from among you ; he feems to intimite, that he was to be taken away by some other besides themfelves. This being the onely instance of any Excommunication without a Bishop (or an Apostle, that is more) in the Scriptures, seeing, for Ordination to be fo made, there is neither precept nor precedent in the Scriptures, it is demanded again and again, but will never be answered by them which take upon them to ordainPresbyters against their Bishops, (and, may as well excommunicate them, when they are able, as in Scotland,) by what authority they do this, having given a Rule to others, not to stirre a finger, without expresse text, or necessary consequence from the Scriptures.

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CHAP. IV.

Though it is not easie to show when S. Paul preached the Gospel beyond Corinth, as farre as Illyricum, which he purposed to do when he writ to the Corinthians, 2 Cor. x. 16. and which he faith he had done when he writ to the Romanes, xv. 16. yet, upon further consideration, I do not see cause to go from that which is commonly received, that the Epistle to the Romans was dated from Corinth, as here I do p. 35. For, though the circumstances there alledged are very pregnant to show, that S. Paul went from Nicopolis to Macedonia, after that he had wintred there, as he resolveth to do, Titus iii. 12. yet it is possible that he might fee Corinth again, after he had preached the Gospel as farre as to Illyricum, (the frontier whereof was Nicopolis,) before he returned through Macedonia into Judea: and from thence write the Epistle to the Romans. This, the falutations which you have toward the end of the Epifile, feem strongly to prove, for Gaius, whom he remembreth, Rom. xvi. 23. was of Corinth, 1. Cor. 1. 14. and when S. Paul calls him his hoft, he feems to intimate that he then lodged at his house. Erastus also seemeth to be an officer of the same Citie, not specified for the eminence of it, Rom. xvi. 23. and Phebe, by whom he writeth,

teth, and whom he recommendeth, Rom. xvi.

1. being a Deaconesse of the Church of Cenchreæ, (which being the Haven to Corinth, and therefore populous, as it might well have a particular Church planted in it, beside that of Corinth, according to the Rule of planting Churches in Cities, which I maintain to come from the Apostles, so, was within sour or sive miles of Corinth) makes very great appearance that she didreceive it at Corinth, rather then at Nico-

polis.

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The Prophesies that went afore concerning Timothy, of which p. 40. and 41. feem to have been such inspirations as those were, by which we find, that, in the beginning of the Church, God did many times declare, whom he had appointed to be chosen to publick place in the Church: So. Clemens Alexandrinus, in the words quoted p. 47. faith, that S. John did xxingor ara mra xxmparau 36 ino to medical on muse opicer; take into the Clergy some of them that were signified by the Spirit. And fo S. Paul tells the Presbyters of Ephefus, that the Holy Ghost had made them overfeers of his Church, Acts xx. 28. But, the grace which he received by imposition of Hands, 1 Tim. i. 18. seemeth to be of that kind whereof S. Paul faith, I Cor. xii. 7. The manifestation of the Spirit is given to every one to profit with : As thus, That, as Christians then

then, upon their Baptisme, received miraculous graces of the Holy Ghoft, by Imposition of hands, to evidence the presence of God in his Church: So, to the same purpose, was the like grace given Timothy by Impofition of Hands in Ordination, which the Apostle calls the manifestation of the Spirit, because it was given to evidence the presence of God in his Church, and so to convince the world of the truth of Christianity. But, the Apostle not onely calls it the manifestation of the Spirit, but fayes, that it was given to every one to profit with, to wit, the Church. Which confideration if we apply to this case, it will inforce thus much, that those Graces which were given by Imposition of Hands in Ordination, tended to the benefit of the Church, by the discharge of those places, whereunto, they that received the Graces were ordained. Now, the Office of an Evangelist is, necessarily, no more then a Deacon of fome of the Apostles, as I have shewed in the Right of the Church in a Christian State p. 75. as those that ministred to the Apostles, in the work of converting the Gentiles, and are therefore called their Helpers or Workfellows in S. Pauls Epistles. Which though Presbyters of Churches might do, as Philemon, (by all likelihood one of the Presbyters of Colassa) is called by S. Paul in the beginning of his Epiftle to him,

him, his workfellow, yet, that which they did in that kind must be confined to their own, Church, whereof they were Presbyters, whereas Evangelists were imployed not onely to preach the Gospel in the company of the Apostles, but also wherefoever they appointed them to go, remaining still no more then Deacons, untill they received a standing Commission and Power from them, to plant Churches, and govern the fame, as Timothy and Titus, who, thereby, are B shops of the chief Churches committed to their charge, trufted to order the government of inferiour Churches, as they found it most expedient. Thus is the difficulry resolved, which is here mentioned p. 45. for, though the degrees of Bishops were according to the commands of Cities in the State, yet, so they might be, by the Ordinance of the Apostles, providing, that the Order of the State should be followed in the Church, fo farre as Christianity could be planted in the chief places: And, that foit was, the subordination and dependence of Churches serves to demonstrate. This standing Commission being accessory to the Office of Evangelists, (for there is no great appearance, that Epaphroditus, who preached to the Coloffians, and therefore was their Evangelift, Col. i. 7. continued Governour of that Church, feeing we fee, that he is imployed by the Philippians to S. Paul and back again, about farre other businesse, Philip. ii. 28, iv. 18.) shews where the difference lies between the Power of Bishops, which depends upon it, and the Office of Evangelists, which depends not necessarily upon it, but yet may stand with it.

CHAP. V.

His conjecture of Linus and Glemens in the Church of Rome, p. 75. feems much to be confirmed, by the like case, in the Churches of Ephelus and Antiochia. For, at Ephesus, it is plain by S. Pauls Epistle, that the Church was first constituted by him of Gentiles, and Timothy made Bishop of it as hath been faid. And it is as plain, by all that we reade in Eusebius, of the Order of keeping Easter with the Jews, brought into that Church, and the rest of the Churches of Asia, by S. John, on purpose to comply with the Jews that were converted to Christianity, that the Church there confifted afterwards of Jews also, whereof, we know by Josephus, that Ephesus, was a very great Residence: And otherwise, that the Bishops of Ephefus, in after times, derived themselves not from Timothy and S. Paul, but from S. John; therefore, the Christian Jews and Gentiles of that City and Nation, were afterwards

rerwards united under S. John, whereof part was first under S. Paul, or his Substitute. And for the Church of Antiochia, besides what is here said p. 52. if we believe the Apostolicall Constitutions, ii. 46. Evodius at the first succeeded S. Peter, and Ignatius S. Paul there, which all might very well be, though, afterwards, all became one Church under Ignatius.

CHAP. VI.

Hat there was no Bishop at Corinth when Clemens writ his Epifle, upon further confideration, I fee no necessary reafon to believe. That which I confider further in the businesse, is that which I declared afore, that the means whereby the Unity of the whole Church, confisting in the subordination, dependence, and consent of particular Churches, was maintained, was, the intercourse of letters, (because Councells could notalwayes be had) by which all Churches maintained themselves in good intelligence and correspondence with all Churches, to which they were either subordinate or coordinate. I observe therefore, that these letters were sometimes directed from the Head alone to the Head alone, as from S. John to & Angel the VII Churches, from S. Cyprian to Cornelius, from Firmilianus to S. Cyprian, from Cornelius

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Cornelius of Rome to Fabius of Antiochia, from Ignatius to Polycarpus, and thelike, fometimes from the Head of one to the whole Body of another, as the rest of Ignatius his Epiftles, sometimes from the clergy of one to the whole Body of another, as that of Polycarpus and his Presbyters to the Philippians, and those of the Romane Clergy in the Vacancy, to the Church of Carthage among S.Cyprians, sometimes, from the whole Body of one, comprising also the People, to the whole Body of another, as this of Clemens, which, though penned by him, as then Bishop of Rome, without whose consent it mult not have been sent, yet is addressed from the Body of the Church of Rome, confifting of Clergy & People, to the like Body of the Church of Corinth. Wherefore all reason requires that decorum to be used in all these cases, which, the respect due from the person that writes, to those to whom his writing is addressed, requires. Now it is manifest, that a letter dated from the whole Church of Rome, comprising also the People, ows more respect to the whole Church of Corinth comprising also the Bishop, then if it came from the Bishop of Rome onely, to the People of Corinth. It is also manifest by the Epistle, that the subject of it was, upon a difference between the greatest part of the Clergy, or Presbyters, and the People, feduced

seduced by two or three of them, into a fa-Gion, tending to Schisme, as appears, by that which he saith p. 62. that it was a shame they should make a faction against their Presbyters, for one or two persons. It is therefore very reasonable, that the Church of Rome writing to the Church of Corinth, about this difference wherein their Bishop suffered most, should spare all mention of him, least the people of the Church of Rome, comprifed in the Epiftle, should feem to take upon them to be judges, in a matter concerning the Bishop of Corinth, which Christian civility, (called charity in the language of the Scriptures,) all records of the Primitive Church will justifie to be no more then due. And yet, when he fayes, p. 58. parden of see-rico aranumy; Happy are the Presbyters that are gone afore, for they have bad a perfect and fruitfull departure : He useth the very same stile, which Irenaus, Tertullian and others of those times do use, calling Bishops and Presbyters by the fametitle, in those times, when it cannot be denied that the Power and Office were distinct. So that, by the terms held in this Epistle, it cannot be concluded that they were not. The same is to be said of Polycarpus his Epistle to the Philippians, that there is no mention made of any Bishop in it, because it did not become Polycarpus,

and his Presbyters, to feem to prescribe any thing to the Bishop, as it might become them to do to the Presbyters. Now by Tertullian, de Prafcript. Haret. cap. xxxii. it appears, that, as Rome alledged Clement ordained by S. Peter, Smyrna Polycarpus by S. John, perinde utique & catera exhibent quos ab Apo-Stolis in Episcopatum constitutes, Apostolici feminis traduces habeant. So the rest of the Churches exhibite, whom they have for propagaters of the Apostles feed, being installed by them in the Bishoprick : Which necessarily deduces the succession of the Apostles from their own persons, as well at Corinth and Philippi, as at Smyrna and Rome. I will adde here Ignatius his words, out of which Blondell and Salmafius feem very willingly to mistake, that he fayes, the Order of Bishops was then newly instituted, when he writ those Epistles, therefore not by the Apostles: For, though there is a difficulty in the fignification of one word, which feems not yet fully cleared, yet it shall manifestly appear that it cannot make to their purpose: & vier Swigur Die na los navar corponlus ai res inviguer, nedas שפשדופוצחי דול בוי, מ' או מֹ כ סףסיונושו בי שנה שע אמופטעודונו מני דול. Thus Ignat us, in his Epiftle to the Magnefians. The difficulty is the meaning of wooman which is cleared, by observing, that it fignifies the same with over about afore, contrary

trary to any xween that follows: And then that he exhorts the people, by the example of their Fresbyters, to give way, that is, respect and obedience to their Bishop, (which it is manifest that anyxogen signifies) and therefore, not to flight or take him up too short because of bis youth; Wherefore wyxpasa and moonausahere both fignifie, that they are not to use their Bishop as their equall, or to take him in to their own rank, because of his youth, but to give him that respect which they saw the Presbyters do. These words therefore, cannot be construed into any sense to their purpose: And this I adde here, to shew, what respect was fit for the people of the Church of Rome to observe, towards the Bishop of Corinth, according to Ignatius.

CHAP. VII.

The difference between the names of Sacredotes and Presbyteri, of which here p. 75. and the respective reasons, for which they both belong to the same rank, we have been since translated into one and the same of Priess, answering both of them in English, is to be drawn from that which is disputed at large by many reasons, in the Discourse of the Right of the Church in a Christian State, from p. 98. that the consecration of the Eucharist belongs to all and onely Presbyters,

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(for Bishops are Presbyters and more) by virtue of the Power of the Keyes, whereby they all have interest in admitting to, or excluding from the Communion of the same. Now, seeing in divers passages of the same Discourse, I have declared, that the Eucharist is the representation, that is, (as in good Latine the word representation signifies) nor the siguring, but the exhibiting of the Sacrifice of Christ crucified, it follows, that those who are ealled Presbyters, for the Interest which they have in the Keyes of the Church, are also to be called Sacerdotes, because the same are to celebrate and communicate the same facrifice.

Though this conjecture upon the reading of the Canon of the Councel at Antiochia, which you have here p.80. cannot much be blamed, yet, in confideration of that which is here touched p. 105. & disputed at large in the Discourse of the Right of the Church in a Christian State, from p. 93. concerning the manner of fitting in the Church, whereby every Church is diftinguished into the Clergy and People, which are in Tertullians language ordo & Plebs, the Clergy confishing of the Bishops and Presbyters that sate, and the Deacons that flood, as ready to attend upon and execute their commands, I do not find it necessary. For, seeing that they are called spossons in Greek, and in Latine, Prafidentes, or Antisties, in relation to this their posture in the Church, it may very well seem, that the name of spaces is communicated to Deacons also, though onely Ministers and attendants of them that are properly so called, because of their interest in that oversight and government, in the execution whereof their Office consists. And it were easie to show, if it were to the purpose, that so it is used in Church-writers, for the same cause.

CHAP. VIII.

THe ground of the difference between the Synagogue and the Church, as to the government that was to continue under the Gofpel, I have showed, in many places of the Difcourse of the Right of the Church in a Chriftian State, to confift in this, that God had covenanted with the Ifraelites, to maintain them a free people, in the possession of the land of promife, upon condition of their living according to the Law: But with Christians, he Covenants, to give them life everlasting, upon condition of professing Christianity and performing it. Onely it followed, that, under the Law, there should be a figurative Service of God, foretelling the coming of Christ, and a Priesthood to execute and minister the same. Which, the reason of the Govern-

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Government of the Church cannot be derived from, not onely because it was to cease when the Gospel should come in force, as being but the Figure of that Service of God which was proper to it, but also, because, during the time that it was to stand, the command of the Priests as Priests, was confined to the Temple, and to their own Tribe. I fay the proper command of the Priests, as they were Priests, because it is manifest, that other Israelites were to be admitted to the Great Confiftory, as well as the Priests and Levices, and, as for the Confistories whereby inferiour Cities were governed, it is still more manifest, that they were to consist of the best, and wifest, and skilfullest in the Law, that those Cities had, though affisted with some of the Tribe of Levi, dwelling among them. This is enough to show the vanity of that conceit which is here touched. p. 83. that the Jews had two Courts, one for Ecclefiafticall, another for Civil causes. And this shows, that the Orders of Presbyters and Deacons may well be paralleld with the Priests and Levites of the Temple, upon such terms as you have here p. 85. but, that the reason of the institution of them, their Power and Office, is not to be derived from that Priesthood which was to have no place under the Gospel, but from the Judges and Ministers of the Jews Consistories, to which they

they bear the very same correspondence, as Israel according to the sless, which is the Synagogue, does, to the spiritual Israel of God, which is the Church, according to the language of the Apostle. And this is surther proved, by all those passages of the most ancient writers of the Church, in which, the duties of the Clergy are declared and proved, and they reproved and blamed, by those Scriptures of the Old Testament, which concern the Judges of Israel, that are instructed, exhorted, and reproved by the Prophets: Which, as they are not a few, so, without this observation, they are little better then impertinences.

The difference here specified p. 87. between the Law and the Gospel, that, under the Law, there was but one Great Confistory resident at Jerusalem, under the Gospel, as many cheif Confistories as chief Churches, because the Law was confined to one Nation, the Gospel proclaimed to all, holds but in regard of the written Law, and the provision made by it. For, I have showed in the Review of that Discourse, chap. 2. that, when the Jews came to be dispersed out of the land of Israel, first by the captivity of Babylon(where a great part of the Nation stayed and never returned) and afterwards, by carrying a great number of them into Egypt and other Countries, they instituted High Confifto-

Confistories for the Bodies of those Disperfions, in the chief Cities of the same, as is there specified in the Babylonian and Egyptian Jews, as also in those that lived in Palestine at Tiberias, after the destruction of the Temple. In this estate, the correspondence between the Synagogue and the Church, is fo much the more exact: This difference onely remaining, that the Gospel had the promise of the Gentiles coming to the Church, the Law continued proper to one Nation, though thus dispersed, which, retaining it as their Religion towards God, still nourish the hope of the land of promise, the originall condition of it, But, being by Gods appoint. ment so dispersed, to make way for Christianity, did give the Apostles a patern how to govern the new people of God, by the form which was used in governing the old, where the Sacrifices of the Law were not in force, as they were not to be in force under the Gofpell.

CHAR. IX.

The reasons here alledged p. 89. why the Presbyteries of Christian Churches are to confist onely of the Clergy, whereas the Great Consistory of the Jews consisted of Priests and People, is fully discovered in the i. and v. Chapters of the Discourse

of the Right of the Church, besides other passages throughout the same. Where you may fee, that it is to be derived from the constitution of the Church, subfifting by immediate revelation and appointment of God, and confifting of all Christians under severall States and Nations, whereas the Synagogue, confisting onely of Jews subfifted by that Law of God which constituted the State of that People. Wherefore, the Confistory being appointed, to determine all things not determined by that Law, which contained both the Religion and the Civil government of that People, was to confift of Priests and Levites, as well as Ifraelites, being all Interested in the Law: But, the Church being a Society, instituted, to preserve the Unity of all Christians in the Communion of those Ordinances, which God hath declared that he will be ferved with under the Gospel, it followeth, that no man, by his quality in any State, can claim any Interest in the government of that Society, which is to confift of the Christians of all States and Nations: But that all fuch Interest must proceed from the act of those, that are qualified by the constitution of the Church to give it. Now, though I have have showed there, that the Apostles never instituted any such thing as Lay-Elders, from p. 118. yet I do not conceive it contrary to any

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any Law of God, that the right and interest which the People of any Church hath, in the transaction of such things as commonly concern the same, should be referred and committed to some certain persons chosen out of the People of that Church, to act on their behalf, & in that interest, which by right they may challenge: As I have declared there in the Review of the iii. chapter at the end of it.

To show, that, originally, the Office of Presbyters confifted as well in their care and oversight of the whole life and conversation of their People, as in Preaching to them, of which here p. 93. I will lay down the words of Cornelius of Rome, to Fabius of Antiochia, concerning Novatianus, who, in oppofition to him, became Head of the Novatians, out of Eusebius Eceles. Hift. vi. 43. O Sie Audier zi ordozater ente reros Teis Siazens moso שני דבפסי בו) במעידים מישוחשו ושנים של מצועונים אם על המפשושאלים pulus con tor daxorar. Tr eten son on the dixe or & nater pter cautiv, Condion rois a flagois comuselas des udiois, roostor arige de wedappious raeguadupliers wis danopors as no द्वारे कार्या के वार्ष का में के कार्र में के कार्र में की का दिल्ली का ΦωβέπεΘ To ion. Who for fear, and love of life, had denied himself to be a Presbyter in time of persecution: For, being required and exhorted by the Deacons, to some forth of the house which be had shut himself up in, and help the brethren that stood in need of belp, was so farre from barkwing to the exhortation of the Deacons, that he parted

parted with indignation, and went his way, fay-

ing, that he would be a Presbyter no more.

That which is here discoursed from p.95. concerning those that preached in the Church during the time of the Apostles, and yet cannot be presumed to have been Presbyters, confisteth in two points: The first, that the Prophets, whereof the Apostle writes to the Corinthians, 1. Cor. xii. xiii, xiv. were fuch as under the Old Testament were inspired by immediate revelations from above; which I have further declared at large, in the Appstolicall Form of Divine Service, chap. V. The second, that the Office of teaching the Church, is inferiour to the Power of Governing the same: Which I have proved, in the Discourse of the Right of the Church in a Christian State, from p. 104. Wherefore, as, under the Old Testament, there were no doubt Prophets that were promoted to fit in the Jews Confiftories, and others that were not, fo is it to be thought, that, in the Churches of the Apoftles times, some Prophets were of the Order of Presbyters, others not, which, though not of that Order, were neverthelesse admitted to teach the Church, for which end they had received their Graces, as the Apostle declares. Again, as I have faid in the Review of that Discourse, --- all Christians that are able, are bound to publish the Gospel to unbelievers

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believers, so farre as they have cause to hope, that they may do it to the advantage of Christianity: But, that which is here said, out of the supposed S. Ambrose p. 98. that Lay men, at the beginning, might interpret the Scriptures in the Church, is to be limited, by the license and allowance, and under the censure of their superiours, the Bishop and Presbyters, as you have it declared there p. 106.

There is another meaning given to the words of S. Ambrose quoted herep. 107. which I confesse seems to me not improbable. It is acknowledged in that Discourse, p. 162. that it was the custome, in divers parts and ages of the Church, to referre the Interest of the People, to some of the ablest of them, deputed to act on their hehalf, and in their right, who were therefore called Seniores Plebis. And, I confesse, it puts mee to a stand to resolve, whither these words, when he faith that fometime the Church, by the example of the Synagogue, had Elders, without whose advice nothing was done in the Church: be not meant of those Elders: Who did concurre in many acts of the Church, and may stand in comparison, to the Clergy in the Church, as the Elders do to the Priests in the Synagogue. But the reason here propounded turns the ballance: For, when I reade afterwards, that this custome came out of use, by the floth or rather pride of some Doctours, that would

rould have no man feem any body but themfelves, it appears to me by those words, that he speaks of Clergy men, because he speaks of those Presbyters, whom the Bishops permitted not to Preach, least they should carry the repute from them among the people. And therefore, I stand to this interpretation, that his meaning is not to complain, that the Church had not Presbyters, but, that it had not such as the Bishops advised with, about the affairs of the Church. For, we must needs take them for Clergy men, whose Ofsice it was to Preach had the Bishop permitted.

Ability in Preaching is to be counted among the gratia gratis Data, because, though not given by inspiration, as those Graces whereof S. Paul writes 1. Cor. xiii. yet it tends, not to the advantage of the person that hath it, (unlesse it be by the right use of it, feeing it may be used amisse) but to the publick benefit of the Church. Wherefore the work of it, is not to be compared with other Offices of the publick Service of God, as to determine which is most acceptable to God, or advances his glory most, for there is no comparison in that nature, between acts effentially good, and fuch as may be ill done: But, when it is commended p. 109. as the most excellent and usefull work which men can contribute to the Service of God, it is

to be limited by S. Pauls doctrine i Cor.xii. last. Because, as he sayes there, that they are to strive for the best graces indeed, but the way of Charity is more excellent then the best: So, of Graces given for the publick benefit of the Church, those are most excellent, by which the Church is immediately instructed in Christianity, but the work of them, not to be compared with those Offices, wherein the Service of God, for which the Church stands, consisteth.

CHAP. X.

IT hath been alwayes a custome in the Church, that Ecclesiasticall Offices be performed by the chief Minister of the Church, if he be present. I have showed, in the Discourse of the Right of the Church in a Christian State p. 107. that Deacons may baptize. But, in the Bishops presence, the saying of Tertullian takes place, De Bapt.c.xvii. which follows here p. 114. So, Presbyters may celebrate the Eucharist: But, in the Bishops presence, neither was it the custome for Deacons to baptize, nor Presbyters to confecrate, least they should feem to do it without dependence on the Bishop, in which the Unity of the Church confifts, faith Tertullian. Therefore, Confirmation was referved to the Bishop, to signifie, that, without his authority,

rity, no man was admitted to Communion with the Church: And, as I have faid in that discourse p. 149. though, in Egypt, Presbyters did confirm, yet, in the Bishops absence, which implies, by his Order and license. Thus a reason is given, why P resbyters, that may confecrate the Eucharist, yet may not confecrate Churches, though this be but by custome of the Church, the other, the most heavenly Office that our Lord hath commanded his Church. The reason is, because the Confecration of a Church, is a visible argument of that authority, by which the afsemblies of such a part of Christs flock are affigned to fuch a place. Though, to fay truth, neither doth the Presbyter at any time confecrate the Eucharist without the Bishops appointment, and therefore, his authority is feen in that alfo, fo farre as it is feen to be done by that appointment. But the confecration of the Eucharist being an Office so to be frequented, that recourse cannot be had to the chief Power of the Church, so often as it is to be celebrated, the chief authority is fufficiently feen by deputing once for all perfons requifite: The confectation of Churches, the Confirmation of the Baptized, neither of them are so frequent, that the chief authority may not be seen in the personall persormance of both. To this reason belong all those ancient Canons, whereby it is provided.

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ded, that Chrisme be sent once a year from the Mother Church to the Parish Churches: Because this fignifies, that, in the power of Baptizing, they acknowledged their dependence upon the Mother Church. To the fame belong all those Canons, that give Presbyters leave to restore Penitents in some cases. And the ground of all is, because, the Society of the Church standing upon the right and power of affembling for the common Service of God, as you have it in the Right of the Church in a Christian State, chap. i. and the Review of it, the whole extent of Ecclefiafticall Power must needs confist in determining the persons, the times, the places, the forms, the Ceremonies, the rules and folemnities, by which, on which, at which, and according to which, the Offices of Divine Service, which God hath declared that he will be served with under the Gospel, are to be performed, so farre as by Gods Law they are not determined: So that, the chief Power in every Church must needs be that, without which these things are not determinable. And therefore it is no marvell that the passages of Ignatius here alledged fromp. 115. declare it to be an act of Schisme to hold those affemblies without the Bishop: For, if the whole Power of the Church be grounded upon the right of holding Afsemblies for the Service of God, then do thev

they usurp soveraignty in the Church, that hold assemblies for the publick Service of God, without dependence upon that authority, by which every part is united to the Whole. And this is that which the Ancient Church called erecting Altar against Altar. For the Eucharist is the prime Office of the Service of God, as peculiar to Christianity, and to do this without Commission, was to usurp Soveraignty, that is, to be a Shismatick.

Of the Power of disposing the common stock of every Church, that it is originally in the Bishop and Presbyters of the same, and in the Deacons but by their appointment, that little which is said here p. 119 is enough to declare. But how the Church comes to be indowed with such a stock, by what title it claiment the Tithes, Firstsruits and Oblations of those whereof it consists, as the common stock of every Church, for the common necessities thereof, of this I say nothing here, purposing to adde something to the X Chapter of the Service of God at Religious Assemblies, concerning it.

CHAP. XI.

The Power of the Keyes, and the work of it in admitting, or in readmitting to the Communion of the Church, by Baptisme,

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or by Penance may be confidered, either in respect to God, or in respect to the Society of the Church, in order to invifible communion with God, or in order to Communion with the visible Church's In the first respect, that holds true which is here affirmed p. 125. that it is the act of a Physician: Seeing that, as a Physician can do no more then help nature to overcome the disease, by the use of things contrary to it, & friendly to nature, which he prescribes: So much and no more is this Power able to do, by prescribing to those that seek for remission of finnes and life everlasting, to undertake the profession of Christianity, and to go through with it. And if a Physician be truly faid to give health and life, by doing that which I faid, then is he that manageth the Power of the Keyes as truely, and as properly faid to give remission of sinnes and life everlasting, by doing no more then hath been specified. But, if we regard the Society of the Church, then is it the act of a Judge, to admit or exclude from the Communion of the fame: The Jurisdiction being founded upon the Power of the Keyes, which sentenceth those that demand the Communion of the church, to be qualified or not qualified for it, admitting or excluding them accordingly.

In the work of excluding those that had forfeited their Christianity, from the Communion

monion of the Church, and of reconciling them to the same, the Church mourned, and the party mourned: The Church mourned, as for the loffe of a brother, prefumed to be cut off from invisible Communion with God. from remission of sinnes and life everlasting: And this is that which is fignified by the paffages of the Apostle here quoted p. 130. which, therefore, contain a very manifest argument of a Power of Excommunication estated upon the Church, by the constitution of it, as hath been declared in the I. Chapter of that Discourse. But, if the person that had offended, by the profession of his conversion to the fincerity of Christianity for the future, should perswade the Church, or whosoever managed the Power of the Keyes on behalf of the Church, to make triall of him again, then it concerned him to put on mourning, and to present himself in the Church in that state, that, by the prayers of the Church, joyned with his own, together with that Zeal in the works of Christianity, which the recovering of one that was lost requires, he may be prefumed to be restored to the priviledge we he had forfeited afore. And this is that which is intimated by the words of our Lord, Matth. xviii. 19. alledged here p. 133. as also by the passages of the Apoftles, James vi. 16. 1 John v. 16. as you have it declared more at large in the I. Chapter of the

the Discourse of the Right of the Church in a Christian State.

The particulars here mentioned p. 135. that he who was under the lesse Excommunication among the Jews must not be reckoned in the number of those whom their Religion required to be present at the blessing of meat, or to make a Synagogue for the publick Service of God, are manifest arguments, that those who were under this censure stood removed every whit as much from the sacred and religious, as from the civil conversation and communion of that people. Which helps to make full proof of the like Power in the Church.

There is a difference among the Jews themselves, whither there were onely two degrees of Excommunication amongst them, or three. Their Doctours determine, that he who was under the fecond, was to be utterly excluded from the conversation of men, and dwell in a cabane above, and have fuftenance brought him: And could he be more banished then thus : As also under the Church, how should any man be more excommunicate, then he that is quite cut off from it? Notwithstanding, possible it is, that the hainousnesse of some crimes, and the obstinacy of some mens malice, in seeking to destroy Gods people, might deserve sheir speciall prayers against the same. And so, we underunderstand by Justine against Tryphon, and Epiphanius in the Herefie of the Ebronites, that the Jews were wont not onely to excomunicate, but to curse the Christians from day to day in their Synagogues. Wherefore, this perhaps was that which some of them tell us was called NANDU; by way of eminence, though, it is plain, that the name is common to all excommunications. The correspondent whereof in the Church may well be thought to be that, which the Apofile pronounceth against the haters of Chriflianity, I Cor. xvi. 22. For NANDU fignifies God is come, and Maranathe fignifies our Lord is come, and therefore, there scemeth so be the fame difference between them, as between Judaisme and Christianitie, the Jews expecting God, the Christians our Lord Christ to come to judgement, and denouncing the expectation thereof to those whom thus they censure.

The passage of S. Cyprian quoted here p. 142. out of his xxvii. Epistle, supposeth the same form of government to have been established by God in all Churches. For, by virtue of this supposition he inferres, that, because the Keyes of the Church were given to S. Peter, by our Lord, therefore are they given to every Bishop, so that, without him, no man can be reconciled to his Church, and therefore not to the whole Church. For,

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the Unity of the Whole confisting in the correspondence of collaterall, and the dependence of Subordinate Churches, and the act of any Church, done within the compasse of those Rules by which the Whole is tied, obliging all Churches, by virtue of the Unity of the Whole, it follows, that, what is true of S. Peter in his Church, is true in all Churches. And this is that which S. Augustine, Optatus, and S. Hierome intend to be the meaning of our Lords words to S. Peter Math xvi. 16. when they deliver, that our Lord, in them, speaks to S. Peter, as to one that represented the Whole Church, the figure and modell of all being defigned in one-Therefore, unlesse we degrade S. Peter to the rank of one of the Presbyters, whom himself the other day admitted to be Christians, it cannot be imagined, that, according to S. Cyprian, the interest of the Bishop in the Power of the Keyes is the same with that of the Presbyters.

The fatisfaction of the people, that the Power of the Keyes was well used, was necessary under the Apostles, as it is said here, p. 148. because it could not come to execution and essect, but by the voluntary consent of the People. Within these bounds, notwithstanding, that, those that were too heady to be guided by their own Superiours, could not refuse to be concluded by the determination

termination of a Synod: Seeing there could be no pretence, why other Churches which by the form of government instituted by the Apostles, held themselves bound to be concluded by the determinations of their respe-Rive Synods) should rather be ruled by the People of another Church, then by their own Synod. This appeareth by the course S. Cyprian taketh in fuch a case, Epist. xviii. to referre the bufinesse wherein his people was not fatisfied, to a Synod. But, when whole Nations and States professe Christianity, it cannot be imagined, that the Power of the Keyes could ever be effectuall towards all persons, as it must be if to any, if it were not fortified by the secular Powers and Laws of those States, rendring it effectuall to all members of the same. So that it is required also of the Temporall Laws of Christian States, that the interest of the People, to have satisfaction of the right use of this Power, be maintained, and rendred effectuall by the wife determinations of the fame.

It is manifest, that the Law of Christianity is more strait then the Civil Law of any State, and that more strictnesse of life is required in him that continueth in the Communion of the Church, then of him that will continue a Member of any State, by the institution of the Church, and therefore, of right,

right, by the execution of the same. Whereupon it follows, that those who are convi-Red of capitall or infamous offences against the State, when they are reconciled unto it by undergoing their punishment, or by Grace, are not by consequence reconciled to the Church, because not satisfied of any conversion to fincere Christianity, and therefore, ought to stand secluded from the Church, till that is done, because the crimes are notorious, by their conviction to the State. In the intended Reformation of the Ecclefiafticall Laws of England, there is a Christian provision for this purpose, neither can this be any usurpation in any Church, which, in doing this, takes nothing but the conviction from the State, the proceedings whereof in all reason are to be presupposed just, using for the rest, the originall right of the Church. As for that which followeth p. 150. of private offences, and the office of the Church in reconciling them, by that which I have faid in the i. and v. Chapters of the Discourse of the Right of the Church, it appears, that it is provided by the Ordinance of our Lord, and the practice of the Church under the Apostles, that no difference between Christians should be carried out of the Church, and pleaded before the Gentiles, (whereby it is manifelt, that in all estates of the Church it is the courfe

but neverthelesse, that, in Christian States, no man is forbidden by Gods Law, to persue his right by the Laws of his people, the reason of this right of the Church being, because the State then was not Christian.

CHAP. XIII.

IN the words of Lampridius in his Alexanander Severus , related here pag, 155. it is much to be observed, that he speaks of Ordaining the Priests of the Jews: For thus he faves, Cum id Christiani & Judei facerent, in pradicandis Sacerdotibus qui sunt Ordinandi: Seeing the Christians and jews did so, in publishing the Priests that are to be Ordained. Which is a manifest mistake, seeing we know, that no man was ordained Pried among the Jews, all being to born. Wherefore, on the one fide, this Prince could not be mistaken in this, that there was a custome among the Jews, his subjects, to publish the names of those that they did ordain: On the other fide, we are to believe the Jews Doctours, that those whom they ordained were the Judges of their Confistories: We must therefore conclude, that those are they whom the Historian here compriseth in the common name of Sacerdotes, containing both the Bishops and Presbyters of Christians.

ans. A most expresse argument of the correspondence, which I have observed in so many passages of the said Discourse, between the Clergy of Christian Churches, and the

Jews Confistories.

In the words of the supposed S. Ambrose, reported p. 160. I did purposely change the vulgar reading, and instead of immutata est ratio prospeciente Concilio, the course was changed by advise of a Councell, caused it to be printed consilio, upon provident advise, or, upon advice which provided that - not believing that it could be made to appear, that any Councell had done an act, by which, fuch a generall change was introduced into the Church, that, whereas afore alwayes, the Eldest of the Presbyter succeeded in the Bishops place, upon his decease, thenceforth, the choice should be at large, by the opinion of merit. Salmasius in Apparatu, grounding himself upon the vulgar reading of these words, perswades himself, that the alteration here mentioned was introduted by the IV. Canon of the Nicene Councell, and that this is the Coun. cell whereof our Authour speaks. A conceig fo flight, that every instance of the Ordination of any Bishop, by the Bishops of the Province, before the Councell of Nice, brings it to nothing, whereof there follows one here p. 161. For, thereby it appears, that

that the course which that Canon prescribes, was in use long before it, (without doubt, from the beginning of the establishment of Christianity throughout any Nation or Province) and; that the essect of the Canon was, but to limit and establish that course every where for the future. And therefore I do not repent me of the change of this reading, which frees us of a question which will never be answered, what Councell it should be that could produce such a generall change as this is.

The ground of the custome of the Church. of creating Bishops by the neighbour Bishops, of which p. 160. is the same divine right by which the dependence of Churches was ordained, as you have it in the Right of the Church-from p. 46. the Unity of the Churches requiring an Interest of the chief Church first, and afterwards of collaterall Churches, in the constitution of the Head of every Church, whom they were to maintain Communion with, and by whom to maintain Communion with the Whole. But, that Bishops should be constituted by the Bishops of the Province, as it follows here p. 162. was a Rule that could not be established, till Christianity was first established, both in the chief and subordinate Cities of Nations and Provinces, or in the greatest part of the same.

The

The reason why S. Chrysostome and S. Hierome, quoted here p. 163. affirm ,that. Bishops are above Presbyters, onely in the Ordination of Presbyters, is not, because the Interest of a Bishop and of a Presbyter in other parts of their office was the same: For, I have showed in the Discourse of the Right of the Church in a Christian State from p. 128, that there was fo much difference, in all parts of their Office, that without the Bishop nothing was to be done: But, because other Ecclefiasticall Offices were of so frequent use, that they were communicable to the Bishops inferiours, because he could not in person perform all himself, though not without dependence upon him, and his appointment, as I faid afore Chap. X I. Whereas the Ordination of Presbyters, being of fo great weight, was by consequence, not so frequent, that it could be necessary to be done without the personall execution of the Bishop, the chief of every Church.

The word xwernin, or xmernia, of which p. 170. hath two fignifications, which are both reduced to one generall one. For, because the Jews first ordained their Judges of Consistories by Imposition of Hands, therefore, by those of that Nation, that writin Greek, it is used to signific such Ordinations. And, because the Greeks used to chuse Magistrates by lifting up their hands, therefore

it fignifies such Elections. And because the Judge or the Magistrate is created and constituted, therefore it fignifies sometimes generally to create and conflicute, as in Philo, Dion Cassius, Josephus and others it is used, in speaking of those that were constituted neither way, as of persons created by Princes, as in the words of Agrippa, to Gaius, related by Josephus, Antiqu. xviii. 8. 'Er & 201x01-Тожов вийод, я метера, бубран вос, хментовой на процена The bing whine And afore in the same Chapter, Еттер, преобые от хнеотоги вейте в паголя. The opinion of them that take it to fignific election by voyces of the People, in Acts xiv. 27. is ridiculous: Because the action signified by it. is the action of Paul and Barnabas, not the action of the People: therefore, it fignifies Ordination by the Imposition of the Apoftles hands, not Election by lifting up the Peoples hands. But in 1 Cor. viii. 19. it feems to fignifie, in the generall fenfe, onely constitution, without Ordination by Imposition of hands, according to the first answer here p. 173. Because, they that were onely appointed to dispense the contributions of the Churches, to the Christians at Jerusalem, were not thereby Ordained to any degree in the Church, this imployment ceasing, as foon as that businesse was done. And, though I do believe, that S. Luke was a Deacon to S. Paul, because an Evangelist, and, that Timothy

mothy was Ordained to the same Office, as it is said here p. 179.180.yet, that is nothing to the meaning of this place, because it cannot be imagined, that S. Luke was made an Evangelist by being appointed to this work, seeing the Apostle, calling him the brother whose praise is in the Gospel, signifieth, that he had wonne praise by preaching the Gospel before. As for the name of Apostles, of which p. 177. it is said already, that it signifies, generally, all Commissaries or Deputies, and so it is used by the Jews, in the name of those whom they call Messengers of the Sy-

nagogue, of whom p. 180.

It is certainly true, that the Roman Emperours had in them the Soveraigne Power of that State, which formerly had belonged to the People, and that not by meer usurpation, or force, established by time into Right, but by as free an act as that People could do, whereby they transferred all their Power, interest, and right unto Vespasian, which Justinian in the Institutes after Ulpian calls Legem Regiam, though Buchanan, in his book De Jure Regni apud Scotos, makes a question whither ever any fuch act passed or not: As if any common fense could imagine, that Ulpian should impose upon the Romans the belief of that, which, they might all know as well as himself, to be a falshood. But the thing is fince put beyond debate, the very copy

copy of the act being extant, and having been produced by Antiquaries. By virtue of this Power, the Interest of all States in Church matters belonged to the Roman Emperours, and, in this Interest they acted in Ordinations, being inabled thereby, to interpose their Power, that nothing might be done contrary to Gods Law, or to the peace of State, as I have showed this interest is to be limited, in the iv. Chapter of that Discourse. But, the interest of the People of any Church as it stands distinguished from the Clergy of the same, by Constitution of the Church, cannot accrue unto any Secular Power, by undertaking the protection of the Church, because it proceeds immediately from God, and subfifted before any State was Christian, and therefore ought fo to continue, as I have showed by many reasons, in the i. and iv. Chapters of the same. And this interest confifts, not in chusing persons to be Ordained, but in excepting against them, if, by their lives, the knowledge whereof is incident to the people, they appear unfit. For this you shall find many reasons, in the ii, and iii. Chapters of the fame. To which may be added the confideration of the Latine words suffragium or suffragari and refragari, many times used by Church writers in that businesse. The property whereof importeth, not to give votes which might carry it

by number, but, to expresse liking or dislike of that which is done.

CHAP XIII.

COr the subject of this Chapter, I shall Conely referre you to that confideration, which I have rouched in the Review of the Discourse of the Right of the Church in a Christian State, Chap. i. to show, that the Jurisdiction of the Church over the Clergy is also founded upon divine right, as a production and consequence of the Power of the Keyes. For, feeing the promotion of Christians to feverall degrees of the Clergy, presupposeth a profession in them, and, in the Church, a perswasion of a stricter course in the exercise of Christianity, then the rest of Christians are required to undertake, by being admitted to the Communion of the Church, as, by many passages of that Difcourse it appeareth, it followeth of necessity, that they are subject to two forts of Censures whereas the rest of the People are subject but to one. For, the People being onely admitted to the Communion of the Church, all the Cenfure which they can be fubject to, is either Excommunication, or some degree and step to it. But the Clergy, being promoted to a feverall Rank above the People, must needs become fubfubject to a censure, when they are reduced to the common rank of the rest of the Feople. And this is the ground of all those censures of Clergy men, established by the Ancient Canons, whereby they are adjudged to Lay Communion, that is to say, not to be put from the Communion, but to communicate with the people, which is, in good English, to be degraded. Whereby it may appear, that, both the Power of Ordination, and this particular Jurisdiction of the Church over persons Ordained, proceed naturally from the Power of the Keyes, as the consequences thereof, and therefore are to be exercised and performed according to the same Interests.

CHAP. XIV.

In the I. and IV. Chapters of the often mentioned Discourse, you may see the ground of the Jurisdiction of Ecclesiasticall Courts, of which p.204, how it is of Divine Right, and how of the bounty and freedome of States and Princes. The Power of the Keyes is essentiall, and necessary to the being of the Church, as a Society, being indeed founded upon it. It is also the Ordinance of our Lord, as well as the practice of the Apostles and the Churches under them; that the differences of Christians be ended within the D 2

Church, fo that they might not plead before Gentiles. And, to inforce both these Jurisdictions, the Power of Excommunication is, by our Lord and his Apostles, estated upon the Church. But there is great difference between causes concerning the substance of Christianity, and matters of Interest between Christians: The one touching the condition whereupon men are admitted to the Communion of the Church, the other concerning the Church, upon a reason accidentall to the being of it, feeing we know, that it is not necessary that the Church should live under Secular Powers, not Christian. That Jurisdiction, therefore, that belonged to the Church upon this accidentall estate, feems to cease, as for Divine right, when States become Christian: But so, that many forts of causes cannot be dispatched, so agreeably to Christianity, as by the proceeding introduced by the Church. By this the reason is justified that shews, what hands, the proper essentiall Jurisdiction of the Church ought to rest in. But, as for that which belongeth not to the Church by Divine right, though Excommunication be the penalty that inforceth the execution of it, yet may it very well be understood, that it is upon a feverall ground, and, to a feverall purpofe, from that Excommunication which inforceth the effentiall Jurisdiction of the Church, necesnecessary to the subsistence of it. For, whereas Excommunication, in Christian States, is most an end attended with some temporall penalty, greater or lesse, when Excommunication is used but to inforce a Jurisdiction concerning matters of Interest, it is rather to be thought to tend to that temporal penalty which it is attended with in Civill States, then to cut off any man from the invisible Communion of the mystical Body of Christ, because, not grounded upon the effential constitution; but upon the accidental condition of the Church.

A Reveiw of the Discourse, of the Service of God at the Assemblies of the Church.

CHAP. I.

LI that is alledged p. 2. or elsewhere to be found in the Scriptures, concerning the Publicle Service of God, or any Office thereof commanded the Church, serves to make proof of a Priviledge, to hold and frequent Affemblies for the common Service of God, granted immediately from God, upon which the Society of the Church is founded and sublisteth. The confequence of this Priviledge, being a charge upon the Church, of frequenting fuch Affemblies, though they be forbidden by the Secular Powers of the World, as the Epistle to the Hebrews manifestly showeth. For, those Christians, being subject to persecution from their kindred according to the flesh, the Jews, under whose government, supported and authorized by the Romans, they lived as well in other Provinces as in Judea, (becanfe, as yet the Romans had not begun to persecute the Christians) appeared then to be in danger of falling from Christianity, for the respect of this World. Therefore the Apostle, exhorting them, not onely to continue

mon Assemblies of the Church, whereby they might be edified to constancy and resolution in it, Heb. x. 23, 24. shows, whence this obligation comes upon the Church, and therefore, that it takes place, before and against any command of Secular Powers to the contrary. Of this you have more, in the first chapter of the Discourse of the Right of the Church, and the Review of the same.

When a change was first demanded in the Government of the Church, and the Order and Form of Divine Service, in England, the principle on which all proceeded, was, Divine right for Lay Elders, for Doctours distinct from Pastours, for Presbyteries of Congregations, for Classes and Synods, Nationall and Provinciall, compounded out of them, for ex tempore Prayers, and the reft. It was prefumed to be a defigne fo necessary to the being of the Church, that if it had not been expressed in the Scriptures. God had not done his part toward the Church. Therefore the Scriptures were forced to speak it, though God knows very little appearance, even in the outfide of the letter, of any thing founding towards it, but in the infide of the fenfe, a full agreement, with that which is known to have been in the next ages to the Apoftles. They that then pleaded for the Laws

in force, contented themselves to maintain that they were not contrary to Gods: Knowing, that, though onely of humane right, being agreeable to Divine, without confent of Secular, and Ecclefiasticall Powers, they could not by Gods Law, be changed, without incurring the crime of Schifme, according to that which hath been proved in the Discourse of the Right of the Church in a Christian State, chap. V. Where I have shewed that the crime of Schisme is incurred, by taking away the Power of the Church from those that stand lawfully possessed of it, that is, not against the Law of God, and vesting it upon those that never received it from those that stand so possessed of it. Now fee what is the difference between the iffue of their proceeding, and that which is here propounded p.s. from the particulars which can be evidenced to be provided in the Scriptures, to pronounce in generall, what was requifite to be expressed in the Scriptures, concerning these matters. For, advising with the State of the Synagogue before, and the practife of the Church after the Apostles, and a little of those helps which must give us information of both, and a little common reason to judge of the agreement of both, with that which appears in the Apostles writings, it will easily appear, that the end of their defigne was the Unity of the Church, confifting

confisting in the Communion of all Christians in all Offices of Gods publick Service: The means to attain it, the dependance of Congregations upon City-churches, and of them upon the Churches of the greatest Cities, executed and actuated by daily communication and intercourse, not between Presbyteries, which, not standing continually, could not maintain daily intercourse, but between Bishops, in the name and behalf of their Churches: And this defigne not to be voided by any Secular Power upon earth. without the crime of Schifme, both to those that shall pretend to exercise it in the name and right of the Clergy, and of what Secular Power soever shall pretend to establishit upon them, and to maintain them in the exercise of it. On the other side, at the Treaty of the Isle of Wight, those that offered to prove the Presbyteries to be of Divine Right, were openly disavowed by the Commissioners, and reasons demanded, for which Episcopacy, though in some particulars expreffed in the Scriptures, could not be diffolved by the Secular Power in Church matters. So that, if the establishment of the Presbyteries had been obtained, it could not have been maintained, without either renouncing the ground upon which it first was demanded, or contradicting the Power by which it subfifted. Thus much to shew, upon what terms

terms this dispute must proceed, if we will have the issue of it to be both right and peaceable. Not to presume how much ought to be contained in the Scriptures concerning the matters in question, but seeing all sides agree what the Scriptures say of them, but differ about the meaning thereof, to inquire, by what means common reason may be informed to conclude what is expressed in the Scriptures, upon a reason common to all estates of the Church, and that which is not so expressed, not to be determined and put in force, without the Power in possession from the Apostles.

CHAP. II.

He reason why the circumstances of the spirituall Service of God are not determined by the Law, as here is faid p. 11. is to be deduced from the difference between the Law and the Gospel: The Law being the condition of a Covenant between God and the people of Israel, by the which God, on his part, undertakes to give them the land of promise, and to maintain them a free people in possession of the same, they on their part undertaking to ferve God, and to live according to the Law: The Gospel on the other side, being the tender of a Covenant from God to all Nations, whereby he, on his part, affures them of remission of sinnes and life everlasting, they on their part underundertaking the profession of the Gofpel, and performing the fame. For if the land of promise be that which cometh expresfly into the contract of the Law, then is the promise of life everlasting but by confequence implied in the fame, as the New Testament is vailed in the Old, & the Old revealed in the New. And therefore, though there was means for the ancient people of God to understand, (as in that which followeth it is here declared that they did understand) the difference between the ceremoniall and the spiritual service of God, and that this was onely of it felf acceptable to God, the other being onely accepted of him, because of the obedience wherewith it is tendred, which is his fpirituall fervice. (as it is plentifully laid downin the Scriptures of the Old Testament after the Law) yet it was agreeable to the difpensation of that time, that there should be particular provision in the Law, for the particulars and circumstances of the ceremoniall service of God, their Festivalle, and Sacrifices, whereas the Jews Doctours are put to it to find fo much as a precept of praying to God in the Law: For, the fervice of God, which the Law commandeth Deut. x. 7. that is, fay they, by Prayer. Which, as they are inforced to confesse that it is true, fo, it is not possible for them to give a sufficient reason for it, so long as they denv

deny the Law to be onely a rough draught of the Gospel, given on purpose to make

way for it, as they do.

The same is the reason of all the Allegories, whereby the promises and precepts of the Gospel, are propounded, rather then declared, in the figures and shadows of the Law. Two of these you find mentioned here p. 17. life everlasting, figured by the land of promise, and the rest which Christians first keep in this world, (resting from their own works as God did from his, faith the Apostle Heb. iiii. 10.) then expect in the world to come, shadowed, in the rest of the people in the land of promise, after their pilgrimage through the wildernesse: Which therefore, being more obvious to their fenfes, was more easie to observe in the practife of the Sabbath, as there it is faid. This is the way, whereby, not onely the Apostles, but our Lord Christ himself before them, have brought all that was done under the Old Testament, to be deposed for the truth of the Gospel, to instruct us in the tenour of our New Covenant, to stirre us up and warn us to observe it, by the correspondence of our case with that of Gods ancient people. And by this we see where lies the difference between the literall and mysticall sense of the Scriptures, and where it is to be regarded to good purpose: To wit, in all things, which, being

being commanded, or done under the rude draught of the Law, have their accomplishment, in those exact lineaments of things to be believed or done, which are extant in the Gospel. And if this be the difference between the Law and the Gospel, then may we well conclude, that the Prophets were nothing elfe but Preachers of the Gospel, as the Gospel was to be preached during the time of the Law, and the dispensation of it. Not that the Prophets were not fent to recall that people, from the neglect and corruption of the Law, to the true observation of it, (as we see particularly in the zeal of Elias, and as D. Kimchi, quoted here p 39. faith, that the sonnes of the Prophets were placed in the Cities of Israel, that they might reprove the Ifraelites) but, because the true observation of the Law confisted in performing that which is spirituall, as of the Gofpel, before that which is literall and carnall, as of the Law, in it, as mercy and obedience before sacrifice, for the purpose. Wherefore, it is not to be denied, that the Priests or Levites did particularly teach the people in those Laws, which particularly reforted unto them by the Law, as those which concerned Sacrifices, and Leprofies, which the Law particularly referres to the Priests, of which kind of Teaching you may fee here p.22. Neither can it be questioned, that their Confi-

Confiftories, and the Judges whereof they confifted, the most of whom were Priests and Levites, did instruct the people in the Law; and that this was the work of their Sabbaths and Festivalls, (as, besides Philo, quoted here p.40. it were easie to shew out of Josephus and the Talmud Doctours, if it were requifite, the Scripture having thewed us, that Josaphat chargeth them, not onely to do justice in matters of Interest, but to inftruct, and exhort, and warn the people to do their duries in the Law, that the wrath of God be not upon them 2 Chron. xix. 10 .--] But notwithstanding, when God immediately stirred up Prophets, he made them immediately by his own grant, Doctours of his people: So that, though the great Confiftory had Power to judge whether they were true Prophets or not, yet had they no power to forbid them to teach the people, but by judging them falle Prophers. This is that which I have showed in the discourse of the Right of the Church, from p. 104. that, as Prophets were fent by God to teach the people, so the Consistory had Power from God to judge of Prophets, whether feat by God or not, whereupon the P rophets, being fent to discover the Gospel in the Law, by fuch degrees as the dispensation of that time, in the wisdome of God, required, and their Lawyers and Judges being from the beginning

ning more affected to the letter then to the spirit, it came to passe by naturall consequence, that the Prophets were the forerunners of our Lord Christ and his Martyrs, as he declareth Matth. xxiii. 29, 34. And this is the priviledge by which our Lord Christ and his Apostles after him were admitted to Preach in the Synagogues, in consequence whereanto, when the Spirit of Prophesie failed the Scribes and Wifemen of the Jews, (which the Talmudifts declare to be the fuccessours of the Prophets) obtained the priviledge of Teaching the Law from their Masters, as still they do: Though, to inable them to judge in matters of interest, it behoved them to be qualified by Imposition of hands, and to be possessed of that Power, by being placed in their Confiftories.

The Prophets being stirred up immediately by God, to carry his messages to his people, must needs be reputed nearer to God, and to his favour, then any men besides. Wherefore, not onely by the particulars alledged here p. 41. but by many more that might be alledged out of the Scriptures it appeareth, that they were sued to for their prayers to God, on all occasions, in behalf of all lorts of persons. The Prophets which the Apostle speaks of in Christian Churches, were stirred up, as well to demonstrate the presence of God in his Church, by the gra-

ces of the Spirit, as to instruct and edifie their Churches in the knowledge of Christianity. But we find none of them sent to publish the Gospel to strangers, but the Apostles, imployed to plant Churches, and govern the same. Seeing then that these Prophets of the New Testament were imployed to present the prayers of the People to God, (as by the sequel appears out of S. Paul) it cannot be doubted, that the same office was done by the Prophets of the Old Testament, for the people whom they instructed in Gods Law at their Assemblies.

CHAP. III.

Concerning the extent of the name of Scribes, whereof p.45. it will be enough to confider, that it comprehendeth all, from the Judges of the Jews Confistories, to the Clerks and Notaries of the same. The Rulers of Israel that sie on the seas of judgement Jud. v.9. 10. The Langiver mentioned Num. xxi. 18. Gen. xlix. 10. are translated Scribes, in the Chaldee Paraphrase. On the other side, the Clerks and Notaries of their Courts are called Scribes, in those sayings of the Talmud Doctours which I have alledged in the Review of the Discourse, of the Right of the Church in a Christian State, chap. III. In the New Testament, there seems to be a great

great difference between the Scribes of the people, Matt. 11. 4. and those that are called barely Scribes, when there is speech of the Scribes and Pharifees: For, to be barely a Scribe, importeth no more then the studie of the Law, and the profession of the same, (which feems to be the quality of those whom the Talmudifts call חלמידי רוכמים or. Disciples of the Wife, which were all scholars. fo long as their Masters were alive) But the Scribes of the People feem to be those that had authority over the People, in the interpretation of the Law: For to whom should Herod have resourse; to know where the Meffias was to be born, but to the great Confiftory? and therefore there feems to be as much difference between Scribes, and the Scribes of the People, as between Elders and the Elders of Ifrael, or the Elders of the People, as by and by it shall appear. Again, I have showed in the same place of that review, that the Officers and Apparitours of their Confistories, are translated by the LXX. yeanualise or yeanuanionyayers, that is, Scribes or School mafters, by the Vulgar Latine Declours, fo that those that taught children to write and reade, of whom you have more here p. 45. and the Apparitours of the Jewes Courts, are comprehended under the name of Scribes in the Greek Bible.

As concerning that which is here fald, p. 47.

that onely the Seribes, that is, those onely that were bred to the knowledge of the Law, were chosen into their Consistories, you have the Constitution of the Talmud quoted out of Maimoni p. 52. And there is a faying among them, that, to conftitute an unlearned Judge, is to fet up an Idol, whith cannot fee or hear, because the same name Elohim or Geds, fignifieth both Heathen Gods, and the Judges of their Confistories. But, by this faying it appeareth, that, whereas all Ifractires were bound to learn the Law (whereupon they hold all tied to repair to the School, as well as to the Synagogue) upon this occasion it came to passe, that there was a difference between that which ought to be, and that which was indeed, in the qualification of their Judges. Jofephus reporteth, that two of Herods fonnes were brought up in this learning of the Law, (which questionlesse was done, with an intent to provide them of the places of Judges) whom Alexander and Aristobulus his formes by Mariamme, out of fcorn of his children by his other wives, threatned, when they came to the power, to make nous pausalis, that is, Countrey Scribes, or Scribes of Villages, that is, to place them in the meanest Confistories.

That which is reported from the Talmudists in Abedi zara cap. 1. p. 63. that the great Confistory removed from Jerusalem

XL. years

X L. years before the destruction of the Temple, may not without much probability, be attributed to the prevailing of the Sadduces faction at Jerulalem, of which you may fee the texts of Acts ilii. 2. v. 17. xxiii. 8. quoted here p. 49. For it is manifest, that those of the polteritie of Hillell, descended from Zorobabel and David, who, by their relation, about that time departed from the Temple and Jerufalem, changing their abode ten times (as the Glory of the Lord when it parted from the Holy of Holies Ezek. X. for this they compare them with) rill ar length they fettled themselves at Tiberias, were those that maintained and recorded the traditions of the Pharifees, compiling them afterwards into that Body of the Talmud, which was first digested in Palestine. Wherefore it feemoth that they are by the Talmudifts, who are the posteritie of the Pharifees, reckoued to be the great Confiftorie. though indeed they could not have that power, till after the deftraction of the Temple, when they fetled at Tiberias, feeing it must need be imagined, that those who ruled at Jerufalem, maistrained there the great Confiltory, which being by the Law to fit before the Ark, wholoever departed from Jerulalem, must needs depart from it.

Third a fittle afore, that the Doctours of the Jews obtained the priviledge of teach-

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ing the Law meerly from their Masters: Which, in the Right of the Church in a Christian State p. 105. is thus further determined, that who oever had frent his time in the School of a Doctour till fourtie years of age, according to the Talmudifts, was from thenceforth accounted a Doctour, though he was not to teach in his Masters presence, that is, not till he were dead, unlesse he changed the place of his abode, upon which terms every one thus qualified might fet open School, and receive Scholars. Such a one, I conceive, was Tyrannus, and fuch a School was the School of Tyrannus, unto which S. Paul retired, when he could not be permitted to preach the Gospel any more in the Synagogue, Acts XIX. 9. because it is called by the name of the Master of it. Seeing then, that round of roundstigmen, Lawyers and Doctours of the Law are both the fame in the Gospel, and that the priviledge of teaching the Law constitutes one peculiar rank & degree in the profession of the Law, according to the Jews Constitutions, it seems most probable, that this degree and qualitie is it which is fignified by the name of sounds and rough dierake, in the Gospels, and not that which was conferred by Impolition of Hands, as here is conjectured p.50. because Imposition of hands among the Jews, qualified men to be Judges, which was more then to be Docours of the Law.

As for the name of Presbyters or Elders, of which p. 63. if it be read with an addition of the Elders of Ifrael, or, the Elders of the People, it feemeth to fignific those of the high Confiftory. For, though they were Elders of Ifrael before, and therefore had authority among the people originally in Egypt, whom Moles was commanded to choose into that number, Numb. XI. 16. as it is easie to perceive by that which we reade, Exodos III. 16. XXIV. 9. yet they ceased not to rule, but were advanced to a peculiar priviledge, by Moles his choice. The Law of Deur. XXI. 2, 3. is clear in this point, where there is a distinction made between the Blders that is, the Elders of Ifrael, and the Elders of that Citie where a man is found flain in the field. which were to be, as the Constitutions determine, some of the high Confiftory at Je rusalem, to joyn with some of Confistory of that City. And for this reason, so often as we find mention of the Elders of Ifrael, or the Elders of the People in the Gospels, we are to understand no others but those of the great Confiftory at Jerusalem. But, what Presbyter, absolutely put without any addition fignifies, according to the determination of the Talmudists, is easie to be seen by that which is quoted out of Maimoni in the Title of Rebells p.64. to wit, who foever hath attained the priviledge of Teaching the Law? Sa

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So that a Doctour and a Presbyyter is all one in their account. And thus the ancient Capons of the Church previde, that a man be not made Presbyter till thirty years of age, at which our Lord and S. John Baptist began to preach, because faith Irenaus, that was the age at which men came to be Docours among the Jews, though the Talmudifts afterwards determined it to be at fourty years of age, as I said just now. And this agreeth well enough with the Serinture, which faith, Levit, xix, 32. Stand up before the gray head and reverence the Profbyters, and fear thy Gads. Where, Elders are a degree under Gods, that is, Judges made by Imposition of hands, as you have it more at large, in the Right of the Church in a Christian state, p. 214. As for that which is afterwards quoted bere out of Maimonip. 64. it feems to contain the fame equivocation of the Hebrew word IP, that you find of the fame word in Greek, modinen in 1 Tim.v. 1. 17: for in the former text in flands for a man of years, that is, an Elder by nature, in the later for a Presbyter, that is an Elder by his quality in the Church. As, in the text quoted out of Leviticus, the first degree of honour is due to the aged, the fecond to Doctours or Presbyters, the third to Judges. So likewife, when Maimoni puts the cafe, if there be no Elder that is a Wifeman, it will be more reasonable

ble to understand an Elder by nature, (the sense being, if there be no ancient man that is learned in the Law) then, that there should be an Elder by his qualitie in the Synagogue, not learned in the Law. As for that which solloweth p. 66. that the name of Elders is common to Judges and other Elders, it is, because the greater includeth the lesse, but is not included in ir, and therefore the Judges of the Jews cease not to be Elders, when they are made more then Elders, as the Bishops of Christians are Presbyters and more, & as I said, that these Elders of Israel ceased not to be Elders of Israel ceased not to be Elders of Israel, when they were chosen into the great Consistorie by Moses.

Seeing the Jews tell as expreffely, Maintoni by name, that every one of their Courts, Confiftories, or Seffions, had one Head, or chief over it, we cannot make any doubt, but that when the Scripture nameth appropriate outayoris & degramapions in the plurall number, for the Rulers of the Synagogue, there was neverthelesse one chief Head of them who were all called by the fame common name: Especially, seeing Epiphanius, in the Herefie of the Ebionites, hath named and diffinguiffied three ranks in the Jews Synagogues, whom he calls appropriately us, specutions, afaithes, parallell to the Bilhops, Presbyters, and Deacons of Christian Churches. And thus is Archifynagogus to be taken in the lives of

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Marcus and Alexander Severus, and the Epiftle of Adriane alledged by Vopifcus in the life of Saturninus, and other places here pointed at p. 68.

CHAP. IV.

Hat the reason of the Government of the Church, is to be derived from the lews Confiftories, as confifting rather in the Power by which they stood, then in that which was proper to the Priefts and Levites. may appear by the beginning of this Chapter. Because it is necessary to conceive, that Power, by which the Jews maintained themselves in the exercise of their Religion all over the World, to continue, for the maintenance of the true I frael according to the Spirit, in the unity of their profession, rather then that which was confined to the Temple, or at the most to the land of Promise. Now the Regall Power, we fee, falls to the ground, fo foon as the people becomes subject to strangers: As for that of the Priests and Levites, it can have no place out of the land of Promise, neither are their Priests known at this day, by any thing, but by receiving the first-fruits of their past, and by bleffing the people with the bleffing of Moles, Num.vi. 24, 25, 26. in the Synagogue. If it thus fell out when the people of Ifrael were dispersed among

among other Nations, the reason why it must lo come to passe, is to be fetched from the originall constitution of that People. For, feeing the spirituall Israel, which is the Church, was to confift of feverall Nations States and Kingdomes, it is manifest, that all Soveraigne Power of the world, by which Ifrael according to the flesh maintained it felf in freedome, was to cease in the Church: And, feeing it was to worship God in spirit and truth, not with that worship which was confined to the Temple, but which is alwaies every where acceptable to God, it is manifest, that the Power of the Priests and Levites, by which that sensible worship of the Temple was ordered and maintained, was likewise to cease in the Church. So that, the Power which remains to be preserved under the Gospel, (faving the difference between the Church and the Synagogue) is that by which the Israel of God according to flesh was to be maintained in the observation of Gods Law, which was to be their Religion, in all places of the world, as well as in the land of promise, before the reformation by the Gospel came. This is the reason why those Ordinances of the Apostles, by which the government of the Church was first established, are to be interpreted, from the state and condition of the Jews Confistories, which reason, the visible correspondence which

which will be found betwixt them, (excepting the difference between the Law and the Gospel) will very throughly justifie in chief matters, though in particulars of lesse confequence, it is no matter though it hold not. As it is visible, that Imposition of Hands, which was first used in the Synagogue upon the reason here expressed, came from thence, to be used in creating the Presbyters of Christian Churches, though among the Jews, it onely qualified men to be capable of sitting in their Consistories, when they should be chosen and assumed into the same.

To render it more undoubted, that the Bishops Throne was seated in the midst of the Presbyters in the Primitive Church as you have it here, p. 85. I will here remember the proposition of Meletius to Paulinus, recorded by Theodorer, Eccles. Hift. V. 3. where he moverh, that both their flocks, confifting of fuch Christians as agreed in the true faith at Antiochia, might be united, both of them continuing Bishops, and indeavoring themselves to do their utmost for the good Of it, et & b wlove somes my very serra, in it ration it existan magdonian is 38 Throad Sein more limits ivangle Am, immipuder ipais whiden mpergood. But faith be. if it be the feat in the midft that makes the difference, I will wie if I can take it away. Bor I advife, that we lay the divine Golpetimit, and fet our felves on this and on that hand of it. So that

that, whether died first, the other to possesse the place with the whole power of it afterwards. And, that this manner of fitting in the Church came from the Apostles themfelves, who had it from the Synagogue, befides that which you may find in the Right of the Church in a Christian State from p. 93. out of the Apocalypse, may be gathered by the words of the Apostle I Cor. xiiii. 16. for by mentioning the place of a private per-(on thems, in the Church, he fignifies, that there were feverall places for publick perfons, which thereby he diftinguisheth: as alfo by the words of our Savionr, when he reproveth the Scribes and Pharifees for affecting the uppermost feats in the Synagogues Matt. xxiin 6, which were thefe fears whereof we speak.

I have shewed in the Review of the Right of the Church in a Christian State, Chap. IV. how the words of S. Paul, of which here p. 80. that a woman ought to have power upon her head because of the Angels, may be understood, to be an allusion to that which was then reade in the Church, out of the book of Enoch, of the fall of Angels by the beauty of women, reported there out of Gen. vi. 2. which though it be admitted, notwithstanding, the name of Angels may be taken for the Bishops and Presbyters of the Church neverthelesse, the words of S. Paul being

being understood as an artificiall and modest touch of that scandall to which they might be liable, as that book faith the Angels of God were. In this sense, an Angel of a Church, is any of the Presbyters, but the Angel of a Church, is the Bishop. But, the passage quoted here p.80, out of the supposed S. Ambrose upon 1 Cor. xii. 28. deserves to be put down at large, for ir contains a great deal of the opinion for which I plead. Caputitaque in Ecclefia Apostolos posuit, qui legati Christi sunt ; sicut dicit idem Apostolus, pro quo legatione fungimur: Ipfi funt Episcopi, firmanteiftud Petro Apostolo, & dicente inter catera de Juda , & Episcopatum ejus accipiat alter. Therefore he putteth down the Apostles for the Head in the Church, who are the delegates of Christ, as the Apostle Saith, for whom we execute a deputation, or an Embaffie. Thefe are the Bishops, as the Apostle Peter affirmeth, when he faith, and let another take bis Bishoprick. After this, having set down divers particulars, concerning the Prophets which the Apostle there speaks of, among the rest this, that the Apostles also were Prophets, because the first rank was to contain all the inferiours, he concludes, Ideo quanquam fis meltor Apostolus, tamen aliquando eget Prophetis. Et quie abuno Deo Patre funt omnia, ideireo fingulos Epifcopos fingulis Ecclefits pracese decrevit. Therefore, though an Apostle

postle be above, yet sometimes be bath need of Prophets. And because all things are from one Father, even Godenberefore be decreed shat feverall Bishops should be over severall Churches. By the beginning of this passage, compared with the end of it, it is manifest, that he giveth Bishops the right of Apostles, in the government of the Church, with this difference, that the power of a Bishop extendeth but to one Church. By which we must understand the other part of the parallell, that the Power of the Apostles extends to more. and all this by the ordinance of God. Therefore I marvell how Salmafius and Blundell could hope to overthrow the superioritie of Bishops by this Authour, whom they have alledged fo much. For if you compare but the passage here alledged, with another quoted out of Salmafius, in the Review of the Right of the Church Chap. III. at the beginning, it will easily appear, that the chief particulars wherein my opinion confifts are formally expressed in his words.

That which is faid here, from p. 84. concerning the subordination of the People to the Clergie in the Church, consists in three points, which are all of them expresly and distinctly proved in the II. III. and IV. Chapters of the Right of the Church. The first, that the chief Power over the vyhole Church

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Church, was deposited by one Lord in the hands of his Apostles, which is a peremptory barre to all that can be pleaded for the People out of the Scriptures, because vvhatfoever is produced from thence, must be faid, or done, in concurrence with the chief Power of the Apostles, and therefore can argue no more right, then the People could have under the Apostles. The second, is the dependance of all Churches upon the Mother-Church, and the Synoderepresenting all Churches contained under the fame, by reafon of which dependance, the people of any Church must necessarily be concluded, by the resolution of their respective synodes. And this S. Cyprian Supposeth, in the place here quoted p. 86. Lib. III. Ep. 18. vvhen he calleth his People, who made difficulty to receive fatisfaction from him in the cafe then specified, to their respective synode. The third is the subordination of the people of every Church to the Clergie of the fame, grounded upon the precept of the Apolle, of obeying their present Governors, 1. Theff. v. 14. Hebr. xii. 7, 17. supposing that which hath been proved in the III. Chapter of that discourse, that these Governous are the Clergy, diffinct from the People. Of the difference here pointed at,p. 88. berween the Otiginal Right of Excommunication necessary to the constitution and being of the Church, and

and the accessory right of allowing and inforcing the exercise of the said Right, in a Christian State, together with the grounds and consequences of both, I have written at large in the IV. Chapter of that Discourse.

The difference between the Power of Order and Jurisdiction, seemeth to be grounded, by the Canoniffs, upon a coactive Povver originally refiding in the Church, which the Decretall Epistles necessarily presuppose, as I have faid in the Review of that Discourse Chap. I. toyvard the end. Therefore I fay here p.89, that we must not be beholding to them for the ground of it. But, going no further, then to diftinguish between them upon fuch terms, as, the Povver of Order to confift in the Right of Confecrating the Eucharift, the Povver of Jurisdiction being seen in the outward Court of the Church, proper to the Bishop, in respect to the inward Court of the Conscience, common to Presbyters also, it seemeth to contain nothing contrary to the originall reason of the difference, but, no vvaies to expresse the true ground and fource from vyhence it proceeds: Which may well be understood to consist in two points. The first vyhereof I have touched in the place last quoted, to vvit, that as the celebration of the Eucharift belongs to all and onely Presbyters, by virtue of their

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their interest in the Power of Keyes, fo, the celebration of all Ecclefiafticall offices, (that is, fuch as God requires to be ferved with under the Gospel) is a mark of that Power, of admitting those to whom they are ministred, to the Communion of them, which, those that minister them are trusted with. The second is the Dependence, as of particular Churches upon the Churches of mother Citties, and of them upon the chief Churches whereby they maintain their Communion with the Whole: So, of the People of perticular Churches upon the Clergy, and of that upon the Bishop, according to the Primitive Rule established there Chap. iii. that without the Bishop nothing be done, though, the greatest matters with advice of the Presbyters. By this it must needs appear necessary, which Ignatius faith, that without the Bishop, it is unlawfull either to baptife, or to celebrate the Eucharift. For, if all Power in the Church be grounded upon the visible Communion of Gods ordinances instituted by God, it must needs be the chief power of the Church, that is feen in admitting to it. And, if it be a mark of Schilme, as it vvas alvvaies held in the Ancient Church, to erect Altar against Altar, it is because the Communion of the Church is granted, vvithout authority derived from the Povver of the Church. Notvvithftand ing

ing, in this estate of Christianity which we fee, now that the world is come into the Church, it were ridiculous to demand, that neither Baptisme, nor the Eucharist, nor any publick office of the Assemblies of the Church, should be performed without expresse license of that Power which concludes the Church. It is enough therefore, that by the implication of custome it is taken for granted, that he who is now made a Priest, is thereby inabled to celebrate the Eucharift, and communicate the same to all Affemblies, where he is otherwise inabled to be president. As for the ministring of Baptilme, which is necessary to invisible Communion with God, the occasions thereof falling out many times sudden, it is therefore allowed to Deacons also, in subordination to their superiours: But to shew from whence this allowance comes, both Confirmation was referved to the Bishop, and the custome was once a year to send the Chrisme from the mother Church to the Parishes, in figne of their dependence upon the mother Church in that particular, which, as for the celebration of the Eucharist, was understood, by receiving the Order of Priesthood. For the same reason, neither could any man be cut off from nor restored to the Visible Church, without the chief Power of the Church: Notwithstanding, in regard of sinne, that

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that cutteth off from Communion with God. not fo publickly known, it may be in the Power of a Priest, both to bind and to restore to Communion again: And there are very ancient Canons, which inable them to reconcile fuch, as are not folemnly reconciled. So, the Presbyters of the Church, according to S. James v. 14. as they pray over the fick, fo they bind them over to Penance when the cause requires, as I have declared the meaning of that place in the I. Chapter of that Discourse. So, that which Ignatius writeth ro Polycarpus, that no marriage be made without the Bishop, is in effect fulfilled, when, either he is expressely acquainted with it, or it is made fo publick, that he may take knowledge of it in time, if there were cause. Thus you see why the Power of Qrder, common to Bishop and Presbyters, is faid to confift in the Power of celebrating the Eucharift, not because it equally belongs to both, but because none beneath that, is capable of it. And thus you may fee, that it is not against Gods Law, that private Penance be reconciled by a Priest, whereas, neither Excommunication, nor reconciling the Excommunicate, can be done without the Bishop. And not onely so, but there are many things elfe, which the Order of Presbyters are capable to do supposing they do them in dependance upon the Bishop, and infubordi-

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fubordination to his disposition, with advise of the Presbyters, which notwithstanding all Presbyters are not by their Order necesfarily inabled to do, before fuch a difposition be expressed : Witnesse the very great difference which we must needs imagine to have been, even in the Primitive times of the Church, between Countrey Bishops, (of whom I have spoken in the III. Chapter of that discourse, and the Review of the II.) and Countrey Presbyters, and City Presbyters, (expressed in the most ancient Canons that the Church hath) befide these Visitours, or gensural, which were afterwards conftituted in stead of Countrey Bishops, when they were thought fit to be abolished. All which, importing some considerable difference under the degree of Bishops, independent on any but the Bishop of the Mother Citie, do make it manifest, that there was fomething befide the Order of a Presbyter that gave it. Which you may well call the Power of Jurisdiction if you please, provided, that by this terme you understand the chief Power of the Church, whereof all the parts of Ecclefiafticall Power are the productions and confequences, as you may fee by the Review of that discourse in the place afore quoted. If these things feem obscure, because they are generall, I suppose; a due confideration of the reasons which I have declared

declared in the former chapters of that Discourse, ought to make them appear as neces-

fary, as intelligible.

The Jurisdiction of the High Commission, of which p. 94. was not agreeable to the Constitution of the Church, because it was neither the Jurisdiction of a Mother-Church, nor of a particular Church, nor of a Provinciall Synode. As for the members whereof it confifted, being partly of the Clergy, partly of the People, it may be understood how both might concurre to the fame lurifdiction under severall Titles, the one Originall, by the Constitution of the Church, the other accessory, by the Interest of the State in Church matters, upon the protection of Christianity. But, the weakning & suppressing of Ordinary Jurisdiction, which, a Jurisdiction fo disagreeable to the Constitution of the Church, must needs produce, is that which I will not endeavour to excuse. As for that of Judges Delegate, you may fee what may be faid of the nature of it, by the Review of the Primitive Government of Churches, in the last chapter.

When those Elders of the People of whom you reade here from p. 96. are called Viri Ecclesiastici, Ecclesiastical persons, this terme is not to be understood according to the notion that prevailed in after ages, in which Church-men and Clergy-men are all

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one: Neither is it to be understood onely in opposition to Gentiles, enemies to the Church, but it imports moreover a difference from Hereticks, Schismaticks, Hearers, Penitents, and whosoever, wearing any wayes the name of Christians, were not admitted to the Communion of the Church. Thus Caius is called by Eusebius, Eccles. Hist. 11.29.

Airde 'Eurannasticks, to commend him, as I suppose, for a man unsuspected in the point of his Christianitie, and so, many times analysis signifies & deuranasticher, one that communicates in the assemblies of the Church.

If Christianitie confist in the knowledge of the Faith, and conversation according to the same, and, that the reason which recommends men to be promoted in the Clergie, is some proficience in Christianity above others, then are men qualified for the Clergy no lesse, by the eminence of their conversation, then by the knowledge which inables them to discourse of matters of Faith. This knowledge, if not rather boldnesse of face, and volubility of tongue, is that which is now most questioned, as if no man could be qualified for the Clergy without it. In the Primitive times under the Apostles and after, it might be, and I suppose, was otherwife: To wit, that, whereas, men indowed with both forts of qualities were not alvvaves wayes found, it was thought fit to make choice, rather by the sobernesse and godlinesse of mens conversations, then by their knowledge, inabling them to discourse of Christianitic. For, this is the reason why we reade of so many promoted to the Government of Churches for their constancy in confessing Christ, in the Ecclesiastical Histories, though otherwise simple persons. It is not then incredible, that men unable to Preach, should yet be made Presbyters, as is here disputed p. 101. which ne-

verthelesse were not Lay-Elders.

The word Danver is used very frequently in the new Testament, to fignific supplying maintenance: Whereupon I am well nigh perswaded, that it is so to be understood in the text here treated, p. 106. to wit, 1 Cor. Bii.5. There are diversities of ministrations, but the same Lord. For, it is to be observed, that the Apostles, wherefoever they direct the ule of those Graces tending to the publick benefit of the Church, distinguish two forts of them, which S. Peter doth most plainly and compendiously, when he faith, I Pet.iv. 10, 11. As every one hash received a gift, fo ministring it to one another as good stewards of the manifold grace of God : If a man fpeak, as the Oracles of God; If a man minister, as out of the stone which God furnishesh. Here you have the word ministring, absolutely put without

any addition, for supplying other mens neceffities: Whereas ministring Gods gifts is diffinguished, to be done as well by feeding the foul with the doctrine of Faith, as the body with the necessities of it: So that these are the two forts of Graces which S. Peter diffinguisheth, whereby the foul and the body are fed and maintained. In the passage of S. Paul Ephef. iv. 4. the Apostle speaketh indeed expressely, of those Graces onely, which the Holy Ghost, shed forth by our Lord upon his Ascension, inabled those feverall qualities, which he there rehearleth, to edifie the Church more and more in the knowledge of Christianitie with. But if you confider what I have faid in the Right of the Church, p. 207. I suppose you find, that he implyeth the other fort of Graces mentioned by S. Peter, confishing in the furnishing of the bodily necessities of those Christians that have need of fupport, to the intent, that, being inabled to frequent the affemblies of the Church, without looking after their maintenance, they might be edified to the same measure of Christianity with their brethren: Though here p. 112. not discerning fo much, I conceived that the Apostle speaketh onely of spirituall Graces. The like I must say of this passage of the Apostle, I Cor. xii. 28. where you may fee, how I have expounded those whom the Apostle calleth

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calleth annife & zußegrione p. 109, 117. But I have fince met with a written Copy, containing Glosses of Greek words of the Old and new Testament: Wherein, having found divers words of this Epiftle, to wit, I Cor. zi. xii, xiv, xvi. marvellous well expounded to my judgement, I cannot chuse but give heed to him when he thus Gloffes, dinhiles. Trocadas The rampor not; xulcornous, moorennes Inshuas Helps, are thefe that govern the fick; Governments, those that have skill to provide : To wit, for the fick, for, unlesse a man referre it to the same that went before, it can have no certain meaning. This meaning I embrace the rather, because it agreeth with that of S. Paul Rom. xii. 8. Where he nameth him that sheweth mercy, for a grace of publick office and service in the Church, which the giving of alms is not, besides that it is mentioned afore in the same verse by the Apostle, when he faith, he that communicateth let him do it with simplenesse: And therefore, in my opinion, Grotius hath very learnedly expounded, those that shew merey, to be fuch as the Church imployed to take care of the lick, whom the Emperours Lawscalls Parabola. nos, because they ranne continuall hazard of their lives, by coming near infectious difeases. These the same Laws of the Emperours fignifie to have been under the Bishop of Alcandria, as an office of the Church, according

cording as the Apostle reckons them: For, we know, the Church from the beginning provided a fettled and constant course, not onely to maintain their poor, but for the entertainment of strangers that were Christians, and of their own fick: And that fo commendable, that Julian the Apostate, as Nazianzene faith, indeavoured to bring their Orders in practice among the Gentiles, as conceiving the world had been much moved to receive Christianitie, by the plausiblenesse of that kind of charity. And therefore to make, either the care and government, or the providing for the fick, a publick charge in the Church under the Apostles, is no other then that which hath been done in after ages of the Church, when the government of Hospitalls hath been under the care of the Bishop. And thus you see, that S. Paul, direct. ing the ule of all Graces tending to the common benefit of the Church, specifies also, in this passage to the Romanes, particular instructions for the corporall as well as the spirituall, no otherwise then you found it in the passages mentioned afore. Which moves me the more resolutely to believe, that he omits not the mention of them in the place which we have in hand, I Cor. xii. 28. and therefore, that those whom the Apostle calls Helps, and Governments are no otherwise to be understood then I have faid. Which be-

ing received, then, that difference of mini-Arations, which the Apostle speaks of v. s. will have reference to these offices, by which the fick are provided for, though it may also contain others of like nature: And fo, when the Apoltle Sayes, there be difference of Grases but the same Spirit, he feems to speak of those inspirations, which Apostles, Evangelifts, and Prophets had: When he fayes, There be diversities of ministries, but the fame Lord, he feems to fpeak of those that ministred to the bodily necessities of the poor and the fick, of whom he nameth afterwards Helps and Governments: When he sayes, There be diversities of operations but the Same God that worketh all in all, he seems to speak of curing discases, and working miracles which he mentions afterwards v 18.

That which is faid p. 121. that the Jevvs had some Elders that vvere learned and some that vvere not, is to be recified by that vvhich vvent afore, that some Judges of the Jevvs Consistories vvere masters of the Lavv, others not, in correspondence vvhereunto, it is to be thought, that many vvere promoted to the Clergy for the godlinesse of their conversation in Christianitie, vvho had no great abilities in learning to interpret or maintain it, as I said before. And herevith agrees Salmasius in his apparatus, vvhere he tenders the reason of the difference vvhich S.

Paul makes, between those two fores of Presbyters, to both of which he allows double maintenance 1 Tim. v. 17. to be the fame which I have given here, to wit, because, among the Colledge of Presbyters appointed to one and the same common work of governing the People of the fame Church, according to the Christianity which they professed, some were promoted rather for their abilities in discourfing of the Faith. to the instruction and confirmation of Chriftians, and the confusion of unbelievers. others, rather for their wisdome and holinesse of life, whereby they were fit to govern the conversation of their People in Christianity. Which, as it is undoubtedly true, fo, by manifest consequence, it overthrows two Politions, fundamentall to the deligne of the Presbyteries, which he intended to maintain. The first is the difference between Priests and Lay-Elders, in the constitution of these Presbyteries which the Apostle speaks of, seeing that he acknowledges those Presbyters, whom S. Paul supposes not to labour in the word and doctrine, to be of the Clergy, neverthelesse, because the Apostle appoints them the same maintenance with those that labour in the word and doctrine. And feeing he renders the fame seafon which I do, why they are promoted to be of the Clergie, though they labour not

in the word and doctrine. And herein he fully agrees with Blundell, who, as I have shewed in the Review of the Right of the Church in a Christian State p. 96. utterly abandons all the evidence for Lay Elders, which is to this day thought, among us, to lie chiefly, if not wholly, in this text of S. Paul I Tim. v. 17. and that for the reason here alledged, because S. Paul appoints all the same maintenance. As for the Title, whereupon, their Presbyteries are constituted of Preachers and Lay Elders, he deduceth it from the Interest of the People in the transaction of Church matters: Wherein, I have declared my opinion there, that the Church may fafely joyn iffue with them, if they can first accord themselves with those of the Congregations, to referre this interest of the People to some persons chosen on their behalf. But it will be utterly impossible to accord this Interest with the Ordinance for the Presbyteries here, by which, all Presbyteries are to confift of a number of Lay Elders double to that of the Ministers, and by consequence, the whole Power of the Keyes, and all Ecclefiasticall Power arising from the same, is put in the hands of the People, that is, of them that act in their Interest, as Blundell would have it, if they understand themselves: Whereas, no part of that Power, but a right to be fatisfied of the due exercife

cife of it, by them that have it, is the Interest of the People, as I have proved there. The fecond Position fundamentall to the Presbyteries, which Salmasius hereby overthroweth, is, that the Presbyteries are ambulatory Assemblies, gathered from time to time, as necessity requires, out of the Presbyteries of Congregations: Whereas he declareth those Presbyteries which the Apostle instituted, to be standing Bodies, resident in the-Cities which are the Seats of Churches, for the Government of those Bodies of Christians contained in those Cities and their Territories, which respectively constitute those Churches. Which, as it is undoubtedly true, fo is it irreconcileable with the defigne of those Presbyteries which are obtruded upon us for the institution of our Lord and his Apostles, because they never subsist any otherwise, then the Synodes of Christian Churches, that is, for the time they are affembled, from time to time as occasion requires. The ground of this difference confifts in this, that Presbyterians account all feverall Congregations to be fo many feverall Churches; Whereas in the Scriptures, fpeaking out of the defigne established by the Apostles, the Whole Bodies of Christians contained in severall Cities and the Territories thereof, belong all to one Church, though they constitute many Congregations, depend-

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depending upon the Government established in the City, for the regulating of them in all matters of Christianity, as I have shewed at large, in the Right of the Church in a Christian State, Chap. ii. So that Salmafius speaking out of the Scriptures, which agree with the constitution of the ancient Church, is not to be reconciled with the defigne of thele Presbyteries which are thrust upon us. And whither on purpose, or, not considering the confedence of their own reasons, these two learned men do quit us two positions fundamentall to the Presbyteries which they feem to maintain, disputing onely the Superiority of Bishops above their Presbyters, because, it seems, they hold, that it was a step to the Pope, to raise himself to that abfolute power which he challengeth over the Whole Church. Which, for my part, if I did not know the force of prejudice to be infinice, I should think strange how they could perswade themselves to believe: And I conceive all men have cause to count it strange, that confider the great partiality maintained by the Popes fide in the Councel of Trent, against the Divine Right of Bishops. For, unleffe we believe the mystery of iniquity to be as foolish as wicked, we must not condemn the Pope and his parties to understand their own Interest fo ill, as to conceive the support of his povver to confift in defroying

stroying the ground of it: And therefore. unlesse we understand what conduceth to maintain the absolute power of the Pope, better then they who think it their Interest to uphold it, we cannot think it to be grounded upon the Superiority of Bishops by Divine Right, which we fee is destroyed by these men, that pretend to maintain it. And the truth is, had the Regular power of Bishops within their own Churches been maintained, it had not been possible for the Pope. to arrive at that degree of absolute power, which he hath attained by the ruine of the ordinary power of all Churches. For it is manifest, that the absolute power of the Pope subsists, by the exemptions of Monasticall Orders, and Universities, and such considerable Bodies in the Church, from the power of their Ordinaries, unto an immediate dependence upon himself, from whom they claim their Priviledges, in the filencing of Provincial and Nationall Synods, and the immediate refort of fuch perfors and causes, as they find for their profit, to him, which the ordinary power of every Church respectively concerned in them might and ought to determine. If then the Regular Superiority of all Bishops above their own Presbyters, did necessarily inferre, and cast upon the Pope and his Church these priviledges as their Right, then might it very

well and truly be fait, that the Papacy is built upon the Superiority of Bishops, and the Divine Right of the same. But seeing it is fo farre from that, as that the best mean to maintain the unlimited power of the Pope. in these and the like irregularities, is found to confift, in denying the Superiority of Bishops above their Presbyters to be of Divine Right, it follows of necessary consequence, that the unlimited power of the Pope, is no consequence of the Superiority of Bishops above their Presbyters. And thus farre have I taken this occasion to shew, how the reafons of these two learned men for the Presbyteries partly destroy what they pretend to maintain, partly maintain what they pretend to destroy. As for the place of Salmasius de Fanore Trapezit. here quoted, it is where he alledgeth out of the life of S. Peter, in the Pontificall book, that the Apostle ordained certain persons, to judge the causes, and make an end of the differences among Christians, that he might be at leisure for more spirituall imployment. Which seems not to concern this purpole, fignifying onely, that he appointed some of the people to end the controversies that fell out between their brethren, not that, to inable them fo to do, he ordained them Presbyters or Deacons: And this, for the reason which I have expressed, in the Review of the Right of the Church

Church Chap. iii. toward the end, where I

have pointed at this pallage.

As among the Jews, their Doctours fay, that some of the Prophets were Judges in the great Confistory, but all were not, seeing some of them were condemned by it, (for which reason our Saviour saith, is cannot be that a Prophet perish ont of Fernsalem) So, by correspondence, it is credible, that, in the Churches of the Apostles, some Prophets were Presbyters, as it is said here, p. 123. but of them all we cannot presume it.

CHAP. V.

"He reason of that which is here said p. 13r. that Prophefying containeth also the revealing of fecrets, feemeth to come from the property of the word, in the Originall language. For though print in Greek be fonamed from foretelling things to come, yet NOD in the Hebrew, from whence NOD a Prophet is denominated, seemeth to have a larger fignification extending to the declaring of any thing, as the use of it in the Arabick importeth. Therefore it is no marvell if the office of a Propher extendeth further then the originall of the word will bear, to wit, because it must alwayes answer that word of the Originall, which, for the most part it properly expresseth. For, the name being

being once given those that God fent to declare any thing, whatfoever otherwife was ordinarily done by the fame, though accessory to that from whence they are named, is rightly called Prophelying. As afterwards p. 142. you fee it flands for finging of Pfalms, (which nevertheleffe, those Gloffes which I alledged a little afore, expound, to figinify the reading of the Scriptures, but the meaning there afferted feems to have more reafon for it) and afore p.36. Elizeus his bones are faid to Prophesie in working a miracle. For the same reason it is, that the Apostle containeth so much under the Grace of Prophefying, as you fee I Cor. xiv. 2, 3. And, feeing the Grace of understanding the Scriptures is one of those which our Lord inspired his Apostles with from the beginning, to inable them for their work, as fee Luke xxiv. 45. it is but of consequence, that this Grace also be comprised under the generall one of Prophefying, as here you have it p. 132.133. Though, to affirm, that the words of the Apolle i Cor. xiv. 29. concern the interpretation of Scriptures, as there it is conceived; I fee not the like cause, the Scriptures of the New Testament not being then written and published, fo as, the bufineffe of the Affemblies of the Church to be the exposition of them, as afterwards it was, and as the interpretation of

the Law and the Prophets was alwayes the businesse of the Holy Assemblies of the Synagogue. And thus, that which followeth p. 167, is to be qualified, though it be true which is said p. 175, that the Order of reading the Law, once a year in the Synagogue,

is as ancient as Nehemiahs time.

The conceit of Heinfius concerning the meaning of the Apoltles words 1 Cor. xiv. 13. Pray that he may interprete, mentioned here p. 135. is clearly refuted by the description of the publick Service of the Church, and the primitive Order of it, which you have afterwards in the X. Chapter of this Discourse. For, seeing it appeareth there, as alfo, by that which is further faid in the Right of the Church in a Christian State Chap. VI. that the onely prayers which were offered by the Bishops and Presbyters (being the onely ordinary Preachers) were those which were offered with the Eucharist. at the celebration thereof, and that there is not the least tittle in all the Scriptures, to shew, that these prayers before or after the Sermon, have any ground or example in any precept or practice of the Apostles; what reason can there be to draw the Apostles words into a fense depending upon a custome taken up the other day in the Church?

That fignification of this word we, when the Apostle saith I Cor. xiv. 15. I will pray

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That fignification of this word we, when the Apostle saith 1 Cor. xiv. 15. I will pray with with my understanding, I will fing with my under flanding, in which it is here p. 134. maintained to be put, for a meaning underflood, or a fenfe that is intelligible, is much confirmed to me, by that which I find in those ancient Gloffes which I have alledged in the Review of the Right of the Church p. 130. and here afore divers times: Where, the word is in this place of S. Paul, is interpreted, a wins To disoundier, the understanding of the Hearers: Those I take to be the very words, but to that purpole I am certain, for the book is not now in my hands. And this fense, not onely the confequence of the Apostles dif-course justifies, as you see I have declared here, but also the use which we all make of it in the dispute about the Service of God in an unknown tongue, which requires, not onely that he who prayes understand what himfelf fayes, but that his hearers also understand it. But the exposition which Grotlus his Annotations have given us fince, feems to be somewhat more proper, though to the very same purpose: I will pray with the Spiis, faith he, I will pray in an unknown tongue, that which the Spirit inspiceth, but I will pray also in those conceptions of mine own, which may interpret that which the Spirit had moved me to speak afore in an unknown tongue: The fenfe whereof, by confequence,

is understood of the hearers. Thus the effect of these words is the same with that which went afore, He that speaketh in an unknown tongue, let him pray that he may interpret. And so, when the Apostle saith just afore, my understanding is fruitlesse, his meaning will be, my conceptions benefit not the Hearers.

When the Apostle faith, The Spirits of the Prophets are subject to the Prophets, for God is not the authour of confusion but of peace, as in all the Churches of the Saints : he declareth, that even the immediate revelations and inspirations of the Holy Ghost, were dispenfed by fuch an orderly providence, diftributing indeed propheticall Graces unto inferiours in rank and degree in the Church, but more sublime and glorious ones to their superiours, that, for the effect and consequence even of things revealed to themselves, inferiours must submit to superiours, that peace may be preserved and confusion avoided in the Church. Of this we have a very good argument in that which is here p. 158. alledged out of Theodoret, concerning the Prophets and fonnes of the Prophets in the Old Testament. For, seeing we must needs believe, that the sonnes of the Prophets had their revelations also, and yet were subject to their Chiefes, in respect of whom they are called fonnes, it followeth, that the chief of Gods graces and revelations were bestowed

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bestowed in the first place upon these Chiefs, that they might be fit to govern their inferiours though Prophets themselves. And this, as it holdeth under the New Testament between the chief Apostles and their inferiours, as Theodorer instanceth in Paul and Timothy, fo it is strongly proved by that which hath been faid in the Right of the Church p. 52.53. of Paul and Barnabas, though Prophets themselves, going to Jerufalem to be resolved by the Apostles and Counsell there Acts xv. of the matter in question at Antiochia. As also by the words of the Apostle which here follow, alledged there, For when S. Paul faith, Came the word of God from you, or came it to you alone? If any man think himself a Prophet or spiritual, les him acknowledge the things that I write you to be the Commandments of God: It is manifest that he requireth even the Prophets to obey his orders, contrary to their own will and practice, because, the word of God came from him first, to others as well as to them, that is, because he was of the Chief Apostles.

The Grace of discerning Spirits is more probably, in the Review of the Right of the Church page 130. resolved to confist in discerning who truly spoke by the Holy Ghost, who onely pretended, (according to that which you have afore p. 103.

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104. where you have the Apostles rule of discerning them) then, as here p. 161, in difcerning the meaning of those things which were spoken by the Spirit, though that also was necessary, as you see here by the premiles: Origen Homil. I. in Lucam, Sicut olim in populo Judao crant multi qui Prophesiam pollicebantur, & quidam erant pseudopropheta, ex quibus erat Ananias filius Azor, alit vero Propheta: Et erat gratia in populo discernendorum spirituum, per quam alit inter Prophetas recipiebantur, nonnulli quasi ab exercitatissimis trapeZitis reprobabantur: Ita & nunc in novo Testamento multi conati sunt scribere Evangelia, sed non omnes recepti. As of old, among the people of the Jews, many professed to be Prophets, whereof some were false Prophets, of whom was Ananias Sonne of Azar, others true Prophets: And there was among the people a grace of discerning Spirits, by which some were received among the Prophets, others rejected, as by most expert Bankers: So also now in the new Testament, many bave indeavoured to write Go-(pels, but all have not been received. Intimating withall, that, by the use of this Grace, S. Luke and his Gospel were admitted by the Church, others being rejected. And it appeareth, that the words of S. Ambrole, reported in the place afore alledged, are borrowed from this passage of Origens.

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CHAP. VI.

T Hat which is here faid from p. 178. as also that which you have afore in this Review p. 31, 32. may be refolved more briefly thus: That it is one thing to compare the Prayers of the Church, with Preaching, which are both the acts of those whole Congregations that pray or hear a man preach: Another, to compare that which is done by him that prayeth and preacheth, in that, and in this. For it is plain, that it is more to preach, then to pray what the Church prescribeth, as the Graces which God giveth for the edification of the Church are more seen in that then this: But the Office of preaching and hearing what is preached, is not therefore to be compared with the prayers of the Church, no more then the means can be compared with the end. Now, those prayers which the Eucharist is cele-brated with, and which are offered to God with the fame, are the most excellent of all preyers, as being proper to Christianity, and that most acceptable to God: Therefore, of all Offices which God can be served with in the Church, the Eucharist is the most excellent, and which, being proper to Christianity, ought also to be more frequent then preaching, because, not requiring those abilities to the right, it shews not that appearance

rance of scandall in the wrong performance of it. As for the indisposition of the receivers, as it is not scandalous when not seen, so it indisposeth as well to hear as to communicate.

By that which you have in the Right of the Church p. 116.119. it appeareth, that, in the words of Ignatius quoted here p. 184. is that, we red aumachely, is, he that is out of the Unity of the Church, who, faith he, cometh thort of the bread of God, that is, as we use to speak, cannot receive the thing of the Sacrament.

That the Vail of women spoken of by S. Paul 1 Cor. xi. was to cover the face, though coming down from the head, appears by what you have in the Review of the Right of the Church p. 152, 153, see also Tertul-

lian quoted here p. 145.

The abolishing of things in use under the Apostles, by the Reformation, whereof p. 196. is justified, not onely by those things which are said here, but also by the Right which particular Churches had to reform themselves, without the consent of the whole, of which, in the Right of the Church p. 273. without which Right, it would be an A& of Schisme, contrary to the use of the Whole, to establish any thing in any part of the Church.

Of the Concurrence of Secular and Ecclefiafticall

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clesiasticall Power, in the giving of Lawes to the Church, whereof here p. 201. you have at large in the IIII. and V. Chapters of the Right of the Church in a Christian State.

That many things are indifferent for their Kind, appears as clear as the truth of the Scripture, by S. Paul, Rom. xiv. 6. that nothing is indifferent that is particularly done, by the end of that Chapter, because as, what-soever is not of Faith is sinne, so whatsoever is sinne, is not of Faith, and every thing is either of faith or not of faith. And this is the distinction that is touched here p. 205.

CHAP. VII.

By that which hath been said a little afore, it appeareth, that those who pretend to preach or pray in the Church by immediate inspiration of Gods Spirit, are bound to acknowledge superiour inspirations in their Superiours, to which they are bound to submit themselves. For, seeing the Apostle declareth, that God granted his Graces with such dispensation, that Inseriours were no lesse bound to depend upon their Superiours in the use of them, then if they had proceeded upon their natural and habitual abilities, for preservation of peace and unitie in the Church, it followeth, that they would not be ranged

granted without the like dispensation at this time. Therefore, they are indeed counterfeit revelations and inspirations, that are pretended without this acknowledgement, but if they were true, the peace of the Church would require it. This is a second reason against that sense of S. Pauls words which the Enthusiasts imagine, to be added to that which you have p. 213. Now, whether the people have been abused by the pretense of Praying and Preaching by the Spirit, and the demand thereupon made, either of generall license for gifted men to Preach, or of abolishing the established form of Divine Service, that Spirits might not be quenched in the publick prayers of the Church, as it is here justly doubted p.214. I leave to every mans knowledge to give sentence. But if the people had not been induced to think that there was fomething more then humane, (that is, subject to errour as all mens doings are) in the Prayers and Preachings of them that pretended the change, had they been put to their choice, whether to have their devotions guided by forms fettled upon mature advise, or by the conceptions of every one that should be admitted to speak in the Church, I suppose they would not so much have defired to make triall of that which experience hath taught them to loath. For it is manifest, that, not onely the imperfections & unskil-

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unskilfulnesse, but the impieties and profanesse which have been exercised, in Officiating the pretended Service of God, according to the discretion of every one that hath been imployed about it, are now so visible to the People, that nothing hath been fo effectuall to put the Directory out of date. And indeed, they that acknowledge and professe to Pray and Preach that which they have fludied afore, must by consequence, when they alledge the prohibition of Quenching the Spirit, for a pretense that they are not to be tied to any prescript form, understand the Spirit, not to signific the Graces of Gods Spirit, but the conceptions of their own, which the Apostle distinguisheth from and against the inspirations of Gods Spirit, by the name of the understanding, when he faith I Cor. xiiii. 15. What is it then? I will pray with the Spirit, but I will pray also with the under standing, I will fing with the Spirit, but I will fing alfo with the understanding. In which words, I have shewed afore, that the Spirit fignifieth those things that were immediately fuggested by the Holy Ghost, the underflanding, a mans own conceptions intelligibly uttered in Prayers and the Praises of God, and therefore they are wide of S. Pauls meaning, when they alledge these words for their purpose. Whether they impose upon the People or not, by inducing them to caft off

off and defert those Orders, which themfelves had professed before God and his Church to follow in the exercise of their functions, to be guided by their own conceptions, in which they cannot pretend any more of Gods Spirit to be feen, then in the forms established by the mature advise of the Church, and that by virtue of this prohibition of Quenching the Spirit, God who knoweth all things is a competent judge. But thus much for certain, (fetting afide the Act of Schifme, which, I have shewed, in the Right of the Church in a Christian State Chap. v. that this attempt involveth) though some perhaps may please themselves so much in the opinion of their abilities, as to think this precept given by the Apostle, on purpose, that it might be feen in what fine termes, and with what ingenious conceptions they are able to pray, (which for my part, the devotion of the mind not comprised, I admire how any Christian can imagine that God is pleafed with) yet, if we look upon the ordinary performance, experience shews, and the effect, that is, the effeem which the Directory hath obtained, justifies, that it had been better, their Spirits had been quenched, by confining their conceptions to the established form, then that the Spirits of the People should be quenched, by confining them to the untoward conceptions of every one that

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dare undertake fuch offices upon their own abilities. For I have shewed, that though their Spirits had been thus quenched, yet S. Pauls meaning had been untouched. And this experience justifies the meaning of the same S. Paul, when he saith Rom. viii. 26. Likewise also the Spirit belpeth our infirmities, to be that which I have faid, to wit, that God stirred up those extraordinary Graces of his Spirit at that time in the Church that they might be furnished with such as might pray according to the will of God, in behalf of their assemblies: Which, because lamentable experience witneffeth, that all that are to be imployed in officiating Divine Service are not able to do, it remaineth, that all referre themselves to what shall be established upon mature advise of the Church. And if it be thus in the ordinary and dayly Prayers of the Church, what, shall we say of those wherewith the Sacraments are to be minifired, and other publick Offices of the Church celebrated. The nature and intent whereof being subject to so many and so nice disputes in all Churches, it is not possible for any common fense to be satisfied, that every one that must be imployed about such Offices understands himself, so well, as certainly to do what he pretends to do. I will instance onely in the Consecration of the Eucharist. Cassander in his consultation complains of those

those of the Reformation, for abolishing that form, the substance whereof all Churches ever fince the Apostles have alwayes used. in confecrating the Eucharist, being that which the Scriptures fignifie by the titles of Blessing and Thanksgiving, from whence the Sacrament it felf is called the Sacrament of the Eucharist, or Thanksgiving, and sometimes absolutely, without any addition, the Eucharift, the effect whereof I have fet down more at large Chap. X. This reproof of Caffanders being seconded by Grotius in his Annotations, Doctour River for answer rejoyns, that the Church of England hath ever preferved the same intire. He saith indeed moreover, that the Form which the Reformed Churches of France do use, is the fame in effect and substance: But for that, I referre my felf to all mens common fense to look upon both forms, and tell me how both can be understood to be to one and the same effects especially, measuring the intent and purpose of our form, by that which Cassander faith all Churches have alwayes used, and Doctour Rivet faith the Church of England hath retained. If then the forms that are established upon advise in the Reformed Churches are subject to so much construction and debate, how shall any common sense be fatisfied, of every one that must pretend to celebrate the Eucharist, whether he hath confecrated it indeed or not?

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Pag. 231. where it is faid, that it is an inconvenience to conceive, that the Deacons of the Synagogue were authorized to conceive the Prayers of their betters, it should

have been faid, of their Superiours.

The Prayer which S. Ambrose used before his Sermons, whereof p. 239. is extant in Ferrarius de Risu Concionum I. 8. But nothing to those Prayers for all States of Christs Church, and all necessities of them, all which, in all ages of the Church, were alwayes made at the Celebration of the Eucharist, and now are pretended that they

ought to be made in the Pulpit.

The form of Divine Service may be faid to have been alwayes prescript two wayes: In fome points actually, in all at least virtually. For, feeing God hath established an Order of Government in his Church, by which establishment, whatsoever is not determined in the proceedings thereof, and by processe of time comes to be determinable, may and ought to be determined, in this regard it is truly faid that the whole Order of Ecclesiafticall Offices was prescript from the beginning in regard of that living Order which all estates in the Church were bound to follow. As for those parts of that Service of the Church, which are actually prescribed by the word of God, you have first the Lords Prayer, which, having alwayes been

fouled, that no Service was tendred to God without this folemne piece of the Prayer of his Sonne, carries with it a sufficient mark, that it was prescribed to that purpose. Secondly, you have the Book of Pfalms, which having been alwayes used in the Church as in the Synagogue, all reason convinces, that it was indited by the hand of God, and delivered to his People for the same purpose. The third, is the Confecration of the Eucharift, and the Prayers, which, according to the Apostle 1 Tim. ii. 1. it is and alwayes was offered to God with, as you may fee more at large here Chap. X. For, having shewed there, that the Evangelists and Saint Paul, by the terms of Blessing, or Giving thanks, fignific the Confecration of the Eucharift, (which, by the concurrent testimonies of Ignatius, Justine, Irenæus, Epiphanius, Dionyfius of Alexandria, and others, either related there, or which might be related more plentifully if any question were, appears to have been understood by the same termes in the primitive times of the Church), it follows, those termes of whoia & waesia have the nature of Words of Art, or formall termes, comprifing the whole Prayer which the Sacrament was confecrated with: So that when the Evangelists fay, that our Saviour Bleffed and Gave thanks, it is manifest, that their meaning is to intimate, that he did that which

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which all Christians knew was wont to be done in the Church, at the celebration of the Eucharift, under that name. Which, had it not been see well known to all Christians, must have been further described: but being alwayes the same for substance among all Christians, was sufficiently understood by one word, fignifying the whole form. And with this moderation, the Maronites Saying mentioned here p. 250 may passe, that the form of it was prescribed by the Apostles themselves (though received from our Lord, and that which he did at his last Supper in confecrating this Sacrament) notwithstanding that the primitive Graces of Gods Spirit were employed under the Apostles to do it, according to the intent, and, in the manner in which it ought to be done. For this reason, it is called by S. Cyprian, as you have it here p. 241. Solennis benedictio, as alwayes used in the Church: And for the fame cause it is reckoned by S. Bafill de Spiritu S. cap. XVII. among traditions descended from the Apofiles, though not recorded in the Scriptures, otherwise then as I have said : And therefore, without doubt, ought no more to be abolished by any Church, then other the Precepts of the Apostles.

CHAP.

CHAP. VIII.

TO fet aside appointed times for the exercise of Religion, and the refreshment of men by releafing their ordinary labours, is a Custome and Law of all Nations, Civil or Barbarous, the practice whereof is most eminent among the People of God. The frequency of these times, the reasons and occasions which must difference them from others, the Offices of Religion which they are to be celebrated with, together with the circumstances of the same, are those things which Christianity determines to Christians. As for the recreation after bodily labours, which all Nations intend their Festivalls for; it leaves them to give account to the Law of all Nations, that think that indulgence a grievance, which the most Barbarous of them do not refuse. Onely, by the Service of God in the Offices of Christianity, provision is made, that mens recreations upon Christian Festivalls dishonour not the profession of Christianity. This is that which is here faid p. 257. that the Church is not engaged to forbid bodily labour, or to enjoyne bodily rest, upon the Festivalls of the Church, (further then it may be a means to hinder the frequenting of Divine Service) unlesse, upon a mistake in Christianity, an opinion should prevail. H 2

prevail, that bodily recreation upon such dayes is contrary to it. Which, tending to superstition and will-worship, by tendring to God our bodily rest for his Service, as the Jewes do, or by tendring him the Offices of Christianity, as acceptable to him for the day,

the Church is bound to prohibite.

As it is not possible to imagine, now the world is come into the Church, that all Christians should be alwayes disposed to communicate in the Eucharist: So, that the want of communicants should be such, as to enforce the laying aside of the celebration of the Eucharift to a few dayes of the year, is that, for which no reason can be given, but the decay of Christianity. But this decay of Christianity cannot be the means to shew, that Preaching ought to be more frequent then the Eucharift, by the institution of the Apo-It is manifest, that the outward work ftles. of Preaching requires more ability and induftry to the doing of it without offence to the Church, then that of celebrating the Eucharift, and therefore, that this may be more frequent, by the nature of the work. And it is as manifest to whosoever will inquire into the Scriptures, and Practice of the Church from the beginning, that fo it was then, and therefore that fo it ought to be. Adde this top. 260. 261.

That the Sabbath was to be celebrated by

the Jews, with festivall gladnesse, above all the Festivalls of the Law, as here it is said p. 268. may appear by the Jews Constitutions, enjoying them to eat and drink better and more largely, (namely to eat sless and drink wine, all that can have them, and all to eat three meals a day) then at other times,

or upon the other Festivalls.

Though the primitive Christians were divided about the time of celebrating the Refurrection of our Lord, (of which here p. 273.) which afterwards was determined to be held alwayes on the Lords day; yet they who formerly held with the Jews for the Paffion Day, did hold the remembrance of the Refurrection, after that time that our Lord was in the Grave, computed from the Passion Day which they celebrated. Whereby it appeareth, as fure as the Refurrection day was held Festivall, whereof all the Lords dayes in the year were but the Eccho, that, fo fure, the time going before it was, Faft; though, how long before the time upon which our Lord was laid in the Grave, it appears the whole Church constantly agreed not, as well by that which followes here, and by the passage of Tertullian alledged p. 283. (where, as a Montanist, he objecteth unto the Catholicks, that they also had added unto the dayes on which the Bridegroom was taken from the Church, that is, on which,

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Christ was in the grave) as also, by the passages of the Ecclesiastical Histories, and Constitutions of the Apostles, which are

wont to be alledged in this businesse.

It is commonly understood, that the pri-mitive Christians at Jerusalem, of whom we reade in the first Chapters of the Acts, made all their goods common, and so lived in community of all things, upon that common stock which their goods made, which gave occafion to the Anabaptists to do the like, and to require the like of all Christians. But if we will understand their act by that which other Churches did under the Apostles, and in the first ages of the Church; it will appear, that this supposition is contrary to that which appears in the Scriptures. It is faid indeed . 44, 45. that All that believed were together, and had all things common, and fold oheir possessions and goods, and distributed them to all, as every one had need. And it is said again Acts iv. 34, 35. that all those that had Lands or boufes fold them, and brought the price, and laid it down at the Apostles feet. But this is spoken by the like figure of speech, as when it is faid, that Ferusalem and all Judea, and all the countrey about fordan went out to John Baprist Mat. iii. 5. and that the Apostles are fent to preach the Goffel to all Nations, and, that the faithfull know all things, and, that all flesh shall fee the falvation of God, and, in common fpeech.

speech communia amicor um omnia, and the like, fignifying things very generall, but not tying the truth of the fayings to the Laws of universall propositions. For when it is specified, that Barnabas sold his estate as well as the rest, Acts iv. 36. suppose it were greater then other mens, what peculiar commendation was there in doing that, which all were to do, that would be Christians of that Church? But in the bufinesse of Ananias and Sapphira, the case is plain, where it is faid Acts v. 4. Was it not thine own when it was thine: and being fold was it not in thy power? it is manifest, that neither he was by any Law constrained to sell it, nor, being fold, to give it up to the Church, which could not have been faid, had it been a condition of all'that Church to do it, but that, by the profession of doing so, and falsifying the same, he became guilty of so grievous a finne. And therefore, that which was done there, was the same which hath been done in all after ages of the Church, in offering and dedicating the goods of this world to the maintenance of Gods Service, though with more zeal in the beginning of Christianity, and more plentifully, because the propagation thereof required of them more continual communion, in the Offices of Christianity, then the condition of this world could fuffer all that were afterwards con-H 4

converted to Christianity to exercise, as you have it here p. 280. Of those contributions to the maintenance of the Church in the communion of Christianity under the Apoftles, you may fee what is faid, in the Right of the Church from p. 203. where it appeareth, that the offering of them, was a dedicating and a confecrating of them to the Service of God, whereupon Ananias & Sapphira incurred the crime of Sacrilege. For when it is faid, that they continued together in prayer and the doctrine of the Apostles, and breaking of bread, that is, celebrating the Eucharift, as the Syriack translateth it Acts ii.42,46.and again, that they contributed their estates, is it not manifest, that they contributed their estates, to the end that the poor as well as the rich, might continue in the communion of Christianity, in particular, of those common Suppers at which the Eucharist was celebrated, which is therefore called the daily ministration, Acts vi. 1. and for which, called the attendance on tables Acts ii. 2. the Deacons were first created, as alwayes their Office was to attend on the elebration of the Eucharift? For it is manifest, that the generall custome of the ancient times, was to make but one fet meal a day, and that at night: As for that refreshment which men used to sustain themfelves till Supper time, the name of a Dinner shewes well enough what it was, being nothing

thing elsebut Dejunare in Latine. And fo. when S. Paul willeth those that stayed not for the Congregation, that, if they made that haft for hunger, they should rather eat at home then do fo I Cor. xi. 24. he shewes, that it was late of the day, when those Assemblies of the Church for the Supper of the Lord were celebrated. In fine, all circumstances agree to hew us, that it was those Feasts of Love, whereof the remembrance remains in the eldest of Ecclefiasticall writers, which the Christians at Jerusalem frequented day by day, those of Corinth not so often, but the fame. And therefore, that it is the fame which Pliny understandeth in the place here quoted p. 291. And that, the intent of all that give any thing to the support of the Church, being the same with that of these primitive Christians, to maintain the Assemblies of the Church, and the persons frequenting the same, in the communion of Christianity, how great soever be the difference in the manner, (according to thevast difference between the state and condition of the Church then and now.) the effect of confecration, following upon the dedicating of things to offered to the Service of God, must needs be the same, and the consequence of Sacrilege, upon those that violate this intent, by applying them to any other use, the fame that came upon Ananias and Sapphira.

In that which here is observed p. 271.277. that the custome of assembling on Wednesdayes and Fridayes, came into the Church upon the example of the Synagogue, that had the like order upon Mundayes and Thurfdayes; it is considerable, that no dayes of the week could be appointed fo fit for that purpose, as those, on which our Lord was betrayed, and crucified, because of the convenient distance, both between them, and between each of them, and the Lords Day: Whereupon the appearance is very pregnant, not that the Apostles thought themselves commanded by the words of our Lord, the dayes shall come that the bridegroom shall be taken from among you, and then shall you fast on these dayes, to appoint those dayes for fasting: But that, feeing it is an inconvenience that the Church should go lesse then the Synagogue, in the Order for the publick Service of God, having received of him so much greater a measure of grace and knowledge of him, therefore the like number of dayes in every week, being to be appointed, that correspondence and allusion to our Lords words, concurring with the reason speci-fied, caused the choice to fall on those dayes. And this the reason, why the custome of Fasting was not so straite upon those dayes, as we fee by Tertullian here quoted p. 277. because so it had been under the Synagogue. Having

Having thus farre vindicated the Laws of the Church of England in this point, of the Times and Occasions of the Publick Service of God, and the Offices which they are to be celebrated with; it will be both reasonable and necessary, that I demand a reason of the Order established by the Directory, whereby there is to be no Affembly of the Church, or publick Service of God, without Preaching. For it concerned those that pretended to do nothing without Gods Word, not to abolish and filence fo much of his Service, as those Laws, being made effectuall, might have glorified him with, till they had shewed fome pretenfe out of the Scripture, for fo great an alteration as this. But on the other fide, that which it goes about, being fo apparently against the Scriptures, by the premifes; it was wisdome, not to touch that which would have burnt their fingers. For first, the daily Morning and Evening Service of God, the Wednesday and Friday Assemblies, the Institution of Festivalls and Solemne Fasts, being so strongly grounded upon the Scriptures; it must be some other reafon besides the Scriptures, that must put them down. Secondly, if we confider that which hath been faid of the frequent celebration of the Eucharift, according to the practice of the Apostles; we shall easily see, how

how groffe the mistake is, and how ridiculous the pretenfe, that the Sacraments, being made by the accession of the Word to the Element, are not to be celebrated without Preaching. For it is not the Word of every one that has the boldnes to mount the Pulpit which makes the Sacrament, but the Word of God which ordained it, and giving his Church power to celebrate it, gave thereby affurance of his presence to the effect of it. And what Sermon can feem to tend towards making a Sacrament, but that which concerneth the subject of it? And what a pleasant thing would it be, to tye the Church to fo many Sermons, of the purpose of Baptisme and the Eucharist, as persons are baptized, or Eucharists are to be frequented, according to the Premises? Thirdly, it is a Rule, which the induction of particulars verifies to come from the Apostles themselves, that all Ads, wherein the Publick Power of the Church is exercised and seen, are to be celebrated with the Offices of Divine Service at Affemblies of the Church, as Publick as the cause requires. Thus, Ordinations, specified in the Scriptures to be made by the Apostles, must needs be understood to be made at the Assemblies of the People, for the Service of God, (for the Church never knew any other Affemblies of the Church) by all that alledge them, for the Interest of the

the People in those Elections. Therefore, the custome of the Church, described in the Apostolicall Constitutions, agreeing with all other records of the Church, requireth them to be made with the Eucharift, besides the other Offices of Divine Service. The like is to be faid of the reconciliation of those under Penance, feeing the Communion of the Eucharist is that, whereunto they are thereby restored. It is manifest, what a door is opened to prophanenesse, by making Marriages of those that pretend to be Christians, without the Authority and allowance of the Church. Befide that which I have pointed at, in the Right of the Church p. 241. the passage of Epiphanius is remarkable, where he affirmeth, that our Lord Christ was invited to the Marriage at Cana in Galilee, on purpose that he might Blesse the Marriage: This Bleffing necessarily implying an approbation thereof, by the authority which he had, as a Prophet, in the Synagogue. The Epiftle of Ignatius to Polycarpus, (for which I have given a reason afore why I take it to be genuine) sheweth, that, by the order established in the Church by the Apostles, whom he spent part of his time with, without the allowance of the Bishop, no Marriage was to be made. And it is plain, that in Tertullians time, the Sustome of the Church was to celebrate Marriage with the Eucharift.

rift. As for the Buriall of the Dead, it is manifest, that under the Law, it was commanded as a matter of Religion, to celebrate it with mourning: For therefore Aaron and the Priests are exempted from it by a particular precept: And the Ceremony thereof. alluded to by the Prophet Zachary xii. 12, 13, 14. sheweth, that it was fo practifed. Now, if under the Law it was a duty of Religion to mourn for the Dead, as being under that wrath of God which the Law worketh: is it not by the correspondence of the Gospel to the Law, a duty of Religion, for Christians to printe God, for the departure of Christians to the blessednesse which the Gospel establisheth? Thus much for certain, fo were the funeralls of the Primitive Martyrs celebrated by the Primitive Christians : And fo is the hope of the Resurrection, and all the bleffed confequences of it, best established in us, while we praise God for it in others. And, in the exercise of this Office, the Power of the Church is clearly visible, in regard that the work of the Keyes thereof, is to distinguish between those that are admitted to the Communion of the Church, and those that are not; and, by being admitted to the same, men are qualified for that Buriall, which distinguisheth Christians, either from bruit creatures, or from men that have not the hope of Christians. The same reason

reason is seen in the Communion of the fiek. but most visibly in those that are restored to the Communion of the Church, in confideration of their ficknesse, lest they should depart out of the world without the Peace of the Church, that is, the Communion of the Eucharift, as the Ancient Christians called it. The reason and practice whereof, is derived from the precept of the Apostle James v. 14. as you may fee by that which hath been said chap. 1. of the Right of the Church in a Christian State: Though the doing of it cannot be more publick, then the nature of the businesse will endure. In the last place, for Confirmation, what reason can be given, why the Apostles, having sent Philip their Deacon to preach the Gospel, & do miracles to confirm it in Samaria, should not enable him to give the Holy Ghost, but that they muft me themselves to do it? But that the Power of Baptizing being in Philip by their Commission, and originally in themselves; it pleased God to reserve the testimony of the effect thereof, to be dispensed by them, in whom the Chief power rested, as a testimony of the fame. This testimony of the effect of Baptisme being ceased, the Cheif Power of granting it necessarily remaining, though the execution of it be delegated to the ministery of so many, as the encrease of Christianity requireth; yet it remains very requifite

requifite, that the allowance of that which is done by them, should be testified by that Chief Power, without which, no man can have accesse to Communion with the whole Church. Thus is the practice of Confirmation, being lineally descended from the pradice of the Apostles, an evident marke of the Succession of the Apostles, preserved in Bishops, and their Power over their respective Churches. How necessary the continuance thereof is, in this State of the Church, that all are Baptized Infants? not onely the agreement of Calvine and Caffander may argue, which in everything falls not out, but the attempt of our pretended Presbyteries may prove, though not without proving their own groffe mistakes. For what doth the Examination of those that come to the Communion, by their Apocryphall Triers and Lay Elders testifie, the necessity, that the Faith of those that were baptized Infants, should be allowed by the Church, before they be admitted to the Communion of the Eucharift ? But what doth the Examination of mens knowledge onely, in the mysteries of Faith, without the profession of their obligation to continue in that Faith, and to live according to the Rule of Christianity, (upon which the act of the Keyes in admitting, and the Power of the fame, in excluding them from the Church

is grounded) what doth this I say signific but a want of confideration, wherein the Power of the Church confisteth ? And what doth the referring of fo great a Power to Triers not tried but by themselves, to Lay Elders, whose neither learning nor converfation can represent them probable to preferve the sublime profession of Christianity intire; I say, what doth this argue, but that, upon condition that they might be fuffered to feize the Chief part of the Power of their Bishops (which they had so many wayes professed before God and man to maintain) into their own Hands, they would be content to share, so considerable a part of it with the Layity ! Which Sacrilege, how they can excuse, for my part I cannot imagine. Instead of all these Solemnities, by which the Power of the Church is to be preserved in the reverence of Christians, Instead of all these holy Offices and Ordinances, by the frequent celebration whereof at the publick Assemblies of the Church, God is to be glorified, what reason is there given us, why we should accept of a Psalme, of a Prayer, according to the discretion of every one that dare go into the Pulpit, of a Serthon oftner then he can tell what to fay, and of the pretense of an Eucharist three or four times a year, (but whither consecrated or no, who knows!) in exchange! It may be indeed

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deed for the maintenance of the Power of the Pulpit, either upon the purses of the Hearers, or upon the quiet and peaceable estate of the World, but how it should be thought to be for the advancement of Christianity, it is past my imagination, how any Christian should imagine.

CHAP. IX.

He Originall of Superstition, pointed at here p. 308. 309. confisteth in two principles or ingredients: The one whereof is the naturall fense, which the foul of man hath of God, and of the account which we owe him of all our actions. The other is the inclination of corrupt nature, to do contrary to that, which the light of nature declares that he requires at our hands. For, feeing that these things being supposed, all men must needs find themselves in that quality, whereof S. Paul, in the beginning of his Epistle to the Romans, convinceth both Jews and Gentiles, of being debters to God, and behind hand with him in account, which conscience representeth exceedingly terrible; it followeth, that all must needs seek the means to be discharged of this account, and to continue at peace with God. And feeing the corruption of nature must needs remain unwilling to part with those pleasures, in the injoying

injoying whereof the fatisfaction of it confifteth, it followeth, that all feek to discharge themselves of this account, and remain at peace with God, by doing such things as may not be inconfistent with their beloved concupiscences. This is the occasion and ground of all those voluntary observations which feverall religions have taken up, and alwayes practife, to perswade themselves, that, by them, they make fatisfaction to God for their fins, and continue in his peace: And therefore superstition is generally nothing elfe, but a kind of Bribery, by which we pretend to win the favour of God, and hold it, without doing his will; As if any thing of our choice were dearer to him, then that which his unchangeable goodnesse requireth, or his bleffed will determineth. Thus, all Idolatry, which is nothing else but the Head, and, as it wer, the Metropolis of all Superftitions; finding it easier to perswade our selves that we please those Gods which we have made our felves, then that one true God, which indeed made all things, fetteth up unto it felf for God, what man fansieth, to have the favour of that God at a cheaper rate, as obliged to man for being made God. Now, it is certain, that there can no Order of the publick Service of God, and the Circumstances and Ceremonies of the same, be fo appointed by any Church; that the observation

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vation of it may not become the matter of Superstition, in those that are ill disposed of themselves: Which is to say, according to the premises, in those, who, not being carefull enough, to maintain their peace with God, by fuch means as he alloweth, feek to content him, by being precise in observing those things, which being of their own nature indifferent, are not necessarily the matter of his Service, but onely because appointed by him, or by authority claiming under him. But, this is of no force to inferre, that therefore the Church ought not to prescribe any such Order, or any such Solemnities, because of the reason alledged in the Right of the Church, p. 290, that the Superstition is as great, if men think they pleafe God by not observing any such Order: which, all that are not expresse Hypocrites, and yet stumble at such observations, must It is enough, that fuch observations may be used to the advancement, and are probable to be a means in generall, for the advancement of Gods Service. Nay, though it be not probable that they shall become a means thereof, yet in case the Laws by which they are established, cannot be withdrawne, without calling in question the Unity of the Church, not onely particular persons shall be bound in conscience to observe them, but alfo the Governours of the Church themselves, may

may stand obliged to maintain them in force to the utmost, in this consideration, which is the Case of this Church.

To that which is further faid here, to the objection of scandall to the weak, from the Ceremonies of the Church; you must adde that which I have enlarged it with, in the Right of the Church, from p. 171. For, it is manifest, that this objection, if it prove any thing, proveth all this, that the Church hath no Power of making any Law to oblige the members of it. Though it is no leffe manifest, that those of the Presbyteries, that first advanced it, do not intend to deprive the Church of the Right and Power, which they have laboured to feize themselves of, in behalf of the Church. But I have shewed there, that, from this docrine of the Apostle, necessarily follows this Power in the Church, fo farre is it from being extinguished by ir. For, the observation of Church Laws being nothing elfe, but the abatement and restraint of that native freedom, and indifferency, which Christianity establisheth, if it be necessary to make this abatement, when a mans particular judgement tells him, that charity requires it; much more shall it be necessary to forbear the like freedome, when that judgement, which is able to oblige the Body of the Church, pronounceth, that the common good of the Church,

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Church, which is the reason of Christian charity requireth it: For, the determination of Ecclesiastical Laws is that, which obligeth to forbear that freedome, which the substance of Christianity alloweth.

CHAP. X.

Here be many reasons to shew, that the Consecration of the Eucharist is made by that Thanksgiving, which I here prove, to contain also Prayer, that the elements become the Sacrament, p. 358. (according as I have delivered afterwards p. 363.) and not by the rehearfall of the Words, This is my body, This is my bloud, as operative. For it is most manifest by the testimonies produced pag. 351. 352. 353. that the word eugaesia Thanksgiving, fignifieth that which the Church did to this purpose, from the Preface, Eiss up your hearts, unto that A. men, which, by the testimonies of Justine Martyr and Dionyssus of Alexandria here produced, appears to have been alwayes the conclusion of it: Which being executed and done, the elements themselves are called thenceforth cornersia the Eucharist or Thanks. giving, in regard of this Thanksgiving pasfed upon them, as Justine Martyr and Irenæus witnesse. Now, it is necessary to grant, that the Church was, and alwayes is to confecrate the Eucharist, by the same means, as our Lord,

Lord, instituting the Sacrament at his last Supper, confecrated ir: Otherwife, what should become of our Lords command. De this? And by comparing the use of this Word wants in the Testimonies alledged. with the use of it in the Gospels, where they speak of the Institution and Consecration of it by our Lord at his last Supper, and especially in S. Paul I Cor. xi. 24. xiiii. 16, 17. it appears, that wateria (being the same with Euxoria or Blessing, both in the Gospels and in S Paul 1Cor.x.16.xiiii.16.as all agree) in the Scriptures, fignifies the fame thing as afore, in the most ancient Ecclesiasticall writers. Therefore of necessity it follows, that the Eucharist which our Lord celebrated at his last Supper, was Confecrated by this Thanksgiving, which went afore, before the words This is my Body, This is my bloud, were pronounced. A thing which, both the plain meaning of the Words, and the nature and intent of that which our Saviour did, fully justifies. For, that which they say, that by a figure of speech, these Words, This is my Body, This is my Bloud, effect that which they fignifie, as possession may be delivered by words of the present tense, saying, This is thine, might perhaps not feem unreasonable, if there were any thing in the tenor of the Text where this is related, to fignifie, that the intent of our Saviour was to do it by

faving these words, as in the Case alledged: And might perhaps feem difficult to refute, if nothing were expressed, to signifie, how it was done otherwise. But, the Scriptures having expressed that these words were said by our Lord, after he had Given thanks, or Bleffed God over the elements, and this Thanksgiving or Blessing, according to the fense in which it is uted by the most ancient writers of the Church, fignifying that which the Church did alwayes afterwards, in celebrating the Eucharist upon our Lords command, Dothis; it appears, that the elements were already confecrated, when our Lord faid , This is my Body , This is my Bloud . And, is it not manifest, that our Lord pronounced these words, in delivering the Sacrament to his Disciples? Or can any thing be more manifest, then that it behoveth, that the Sacrament be consecrated, before it be delivered to those that communicate? To fay truth, nothing can be more against common fense, then that which Bellarmine is forced to affirme, that the words This is my Body, This is my blond, spoken then by Christ were both affirmative and operative, but spoken alwayes since by the Priest, are also both rehearsive, of what our Lord said and did, and operative of what he did by fo faying. For, if it be unreasonable to fay, that our Lord made the elements to become the

the Sacrament, by faying that fo they were, when as the Scriptures mention alwayes fomething elfe, which the Church ever fince used, to depute the elements to that purpose; much more unreasonable must it needs be to fay, that the Priest doth the same, by rehearfing the words, by which our Lord, both confecrated the elements, and declared them to be confecrate: All reason in the world shewes, that it is requisite, that the Church alwayes confecrate, by the fame means, by which our Lord confecrated at first, and not by rehearing, by what means our Lord did it. And therefore, the rehearling of the Words of Institution, was and is alwayes used by the Church, in the Consecration of the Eucharist, to alledge the ground, upon which the Church proceedeth, in celebrating it, which is the Institution of the Sacrament, expressing a command, and containing a promise of Gods presence, to the effect of it. And thereupon, diverse of the Latine Fathers fay, that the elements are confecrated by the words of our Lord. And Irenæus, when he faith V. 1. that the elements, perceiving or receiving the word of God , become the Eucharist , means not the words this is my body, this is my bloud, but the Institution, containing the command dothis, by virtue whereof the Eucherist is celebrated, and the effect thereof assumed. Therefore

fore, many of the Church writers do also affirm, that the Eucharist is consecrated by the mysticall Prayer, by calling upon God, by the Thanksgiving, by felemn Blessing: Meaning alwayes this Prayer or Thanksgiving wherewith the Church, ever fince Christ, hath alwayes confecrated this Sacrament, according to his command and example, from whence it hath the name. And to this purpose Justin Martyr Apol. II. saith, that it is consecrated by the Word of Prayer, that is, by the ordinance of our Lord, whereupon this Prayer is made. If therefore the observation of the form alwayes practifed by the Church, (the fubstance whereof, I shew afterwards, that the Service of this Church retaineth) be fo neceffary to the execution of our Lords command; with what affurance, can any man prefume, that the Eucharist is consecrated by every one of them, that shall undertake to do it according to their discretion, having cast off the true form, before they understood, by the originall practice of the Church, what is to be done? Mens discretion alwayes fuggefting to them that for the best, which is furthest of from that form which they have cast away, that they may feem to have reason in so doing. To which fault, of it felf wide enough, if we adde the crime of Schisme, which I have proved, in the

the Right of the Church Chap. V. to lie at their doore, with what affurance any man can presume that he shall receive at their hands, the Sacrament of God, not the Sacrilege of man, is beyond my understanding to imagine: the Apostle having said to the Corinthians, that divided themselves, and celebrated their Feasts of love out of the Unity of the Church, when you come together sherefore, this is not to eat the Supper of the Lord. For, though there is that difference between the Lords Supper and the Sacrament thereof, that the Lords Supper containeth the whole Feast, at which the Sacrament of the Lords Supper was celebrated, yet, if not the Supper of the Lord, by confequence, neither can the Sacrament of the Lords Supper be celebrated, nor the grace thereof received, in Schisme. And that the Apostle intendeth to charge them, that they discerned not the Lords Body, that they eate damnation to themselves, that they were vifited with discafes; for this fin, is plain by his conclusion i Cor. xi. 33. 34. wherefore, brethren, affembling to eate, flay for one another, and if any hunger, det him eate at home, that ye meet not to con-demnation: To wit, because divided in the communion of the Eucharift: And this is the meaning of Ignatius his words, quoted in the former discourse : Be not deceived , brethren, he that is out of the Sanctuary comes short of

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the Bread of God: That is, he that is not in the Unity of the Church, participates not of the Sacrament: For, saith he, if the prayer of one or two be so effectual, (to wit, by the promise of our Lord in the Gospel) what shall we say of the prayers of the Bishop and the whole Church, by which, I have shewed, that the Eucharist is consecrated? And in the words here quoted p. 351. Let that be counted a sound Eucharist, which is under the Bishop, or him whom he appointeth: What shall that then be accounted that is not?

The reason, for which the Eucharist hath the nature of a Sacrifice, and is so declared to be by the ancient Church, as here is faid p. 379. is manifeftly enough grounded upon the Scriptures, and dependeth not at all upon the conceit of Transubstantiation, which fince prevailed in the Church. For, when the Apostle warneth the Corinthians of things facrificed to Idols, faying I Cor. x. 20, 21. I would not have you to communicate with Devils. Ye cannot drink the cup of the Lord and the cup of Devils, ye cannot partake of the Lords Table, and the Table of Devils: He supposeth, that, as the Gentiles, in the Feasts which he warneth them not to be prefent at, participated of the Sacrifices which those Feasts consisted of, with their Idol Gods, so the Christians, in the Eucharist, do participate of the Sacrifice of Christ upon

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the Croffe. Which he also supposeth afore, when he argueth from the Sacrifices wherein the Israelites did communicate, in these words , Behold Ifrael according to the flesh, do not those that eat of the facrifices communicate with the Altar? That, as the Ifraelites did communicate with the true God, in eating of his Sacrifices, fo did the Gentiles with their falle Gods, that is with Devils, in eating of their Sacrifices: The consequence which he inferreth thereupon, that Christians, who eat of the Eucharift, cannot communicate in those Feafts, confisting in this, that they, correspectently, in the Eucharist, do communicate in the Sacrifice of Christ on the Crosse. For the Sacrifices appointed by the Law of God, agreed with the Idolatries of the Gentiles in this, that, the remains of some Sacrifices were left, either to the Priefts, or to the Sacrificers, to feast upon afterwards: Whereupon, S. Paul, in that place, warneth them not to be Idolaters, as were some of the Ifraclines, as it is written, faith he, the people fate down to eat and drink, and rose up to play. And Belfhazzar in Daniel, praifed his Gods of wood and of flone, at his Feaft; Because their Feafts confisting of their Sacrifices, were a great part of their Idolatries. The same thing is Supposed in the Apostles discourse, Heb. xiii. 10. 15. as I have shewed in the Right of the Church p.112, 214. whereupon the Church

ship a page.

eth not in declaring, but in procuring remif: fion of finnes, as here is argued p. 388. For, as S. Peter faith, it is not the washing of the filth of the flesh that saveth, but the profession of a good conscience to God: but this profession is not available, unlesse it be made in the Communion of the Church, which the Faith of a Christian obligeth him to maintain: Whereupon the Church, by bringing unbelievers to believe, by instructing them in Christianitie, by allowing the profession thereof, when there is reason to take it for fincere, by admitting themeo Baptisme thereupon, doth more a guardeal then declare remission of sinnes, which the Communion of the Church, whereof Baptilme is the doore, presupposeth. Now, when any man, upon forfeiture of his Christianitie professed, whereupon he was admirted to the Communion of the Church, is removed from the same; it is manifest, that the Power of the Keyes hath the same force and effect, in restoring him, as it had in admitting him afore. For though he hath not forgot the Christianitie which he learned afore, yet, till it appear to the Church, that he hath learned it to be so necessary to the Communion of the Church, and the kingdome of Heaven, that it cannot be had otherwise ; he is not to be re-admitted. Therefore such a one is faid by the Apostle, in the sixth to the Hebrews.

is called in the Revelation, synesieum as there is shewed. Therefore, though the Eucharift is a facrifice in a generall notion, in regard of the Prayers which it is presented to God with, yet there is also a more particular reafon why it is fo, in regard, first, of the Offering of the elements by the People to be confecrated, and made that Sacrament, fecondly, in regard of the offering and presenting of it, (that is, of the representation and commemoration of the Passion of Christ, which is alwayes offered to God within the veil, as the Apostlo to the Hebrews shews) for the obtaining of the necessities of the Church and the members thereof, which the Church recommends to God, at the celebration of it. This reason nothing depends on the doctrine of Transubstantiation, nor hath any great agreement with that reason of the Sacrifice. which they of the Church of Rome do ima gine: But this reason inferres the frequent celebration of the Eucharist, which the Apostle presses, Hebr. xiii. 15. which S. Paul enjoynes, I Tim. ii. 1. as this chapter sheweth, and which the daily celebration thereof, under the Apostles, among the Christians of Jerusalem in the Acts, inferreth.

The Power of the Keyes is seen, as well in granting of Baptisme, as in Penance, as I have shewed in the Discourse of the Right of the Church, chap, 1, therefore it consist-

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Hebrews, Lagurisimal univers to be infirmthed again to repensance: Because the Penance prescribed is the means to teach him what Christianitie requires at his hands. And the power of the Church, being employed to enforce him to fulfill the same, if he feek the Communion thereof, it is manifelt, that the effect of it goes before the declaration of forgivenesse of sinnes, even to the procuring and effecting of it. This hinders not, that the disposition of the party, and the prayers of the Church, the one whereof this Power of the Keyes procures, the other it allows, be counted a nearer means of procuring remiffion of finnes, when as, by the premifes, they are brought to passe by the right use of the Power of the Church, For the Power of the Keyes, obliging the Penitent to that Humiliation which it requires, is the means o procure and tender that, which the Ancient Church called Satisfaction, to God, as you fee in the words of Firmilianus here quoted p. 390. Not according to the fense of the School Doctours, who teach that, the finne being remitted, (upon that contrition which they require, and submission to the Keyes of the Church) by virtue of the Sacrament, there remains fatisfaction to be made, for temporall pains, to be payed in Purgatory, if not prevented here: But according to the true ienfe

tende of those that spoke good Latine, in which, satisfacere fignisses neither more nor less, then to appeale the wrath of him that is offended, to the recovery of his favor againe. In which sense, though satisfaction be tendred, not onely to the Church, as most men understand it now, but to God, as all the ancient Church professes, it will be no prejudice to the satisfaction of our Lord Christ, being quite of another nature, & in another regard, nor signify any more, than contrition, executed under the knowledg & witnesse of the Church.

Of the frequency of Preaching, which is touched in p. 404. befides what you have afore in this reveiw, you may fee further in

the right of the Church p. 327.

CHAP. XI.

If is necessary to distinguish two thinges, fignified by one & the same term of Preaching, either in the Scriptures, or in common use of speaking. For it is manifestly the duty of all Christians, to publish the Gospell of Christ, & to labour to convert unbelievers unto it: But this duty hath relation to those that are not members of the Church, before they come to that estate. Againe, I have shewed, in the right of the Church Chap. 111. that the Offices of Preaching & of

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of Baptizing are inferior to the Power of the Keyes, with which, the Power of celebrating the Eucharist is adaquate & convertible. So that, those who are trusted with that Power, may delegate the office of Preaching to their inferiors, (& have therefore in former times done it to some of the Laity,) without prejudice to the Unity of the Church, & the Power that mantains it. Which being provided, from hence no color can be drawn, for erecting Congregations, & holding Assemblies, by such as are inabled to Preach onely by themselves, being nothing else, but the usurpation of the supreme Power of the Church.

The Hand on the Total

Faults to be corrected before you reade

In the firft Discourfe.

Pag. 14. 1. 26. for affemble reade affembled.p. 15.1. 8. take r. fake.p. 19. 1. 3. this was done r. this was not done. p. 35. 1. 33. the X. Chapter r. the VIII, Chapter. p. 63. 1. 16. that he r. that the. p. 66.1. 30. thole. r. thefe.

In the fecond Difcourfe.

Pag. 73. L.32. their Presbyter & their r. your Presbyter & your. 9. 92. 1. 26. (well r. fmell. p. 92. 1. 26. And the Deacons r. And let the Deacons p. 98. 1. 22. Seulletus r. Seuleeus. p. 108. 1. 9. vers. 8. vers. 28. p. 210. 1. 14. point, (be they never so private in the Church) p. 123. 1. 12. respect : so by these r. respect ; so by the p. 133. 1. 23. with understand. r. with my understand. p. 149. 1. 20. these r. those p. 134. 1. 23. with understand. r. with my understand. p. 149. 1. 20. these r. those p. 134. 1. 23. point, inspired, without peradventure, sate. p. 137. 1. 12. Parmenium r. Parm

In the Reviews.

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